The 108 Upanishads

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RIG-VEDA

1. Aitareya Upanishad

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Peace ! Peace ! Peace !

I-i-1: In the beginning this was but the absolute Self alone. There was

nothing else whatsoever that winked. He thought, "Let Me create the worlds."
I-i-2: He created these world, viz. ambhas, marici, mara, apah. That which is beyond heaven is ambhas. Heaven is its support. The sky is marici. The earth is mara. The worlds that are below are the apah.
I-i-3: He thought, "These then are the worlds. Let Me create the protectors of the worlds." Having gathered up a (lump of the) human form from the water itself, He gave shape to it.
I-i-4: He deliberated with regard to Him (i.e. Virat of the human form). As He (i.e. Virat) was being deliberated on, His (i.e. Virat'') mouth parted, just as an egg does. From the mouth emerged speech; from speech came Fire. The nostrils parted; from the nostrils came out the sense of smell; from the sense of smell came Vayu (Air). The two eyes parted; from the eyes emerged the sense of sight; from the sense of sight came the Sun. The two ears parted; from the ears came the sense of hearing; from the sense of hearing came the Directions. The skin emerged; from the skin came out hair (i.e. the sense of touch associated with hair); from the sense of touch came the Herbs and Trees. The heart took shape; from the heart issued the internal organ (mind); from the internal organ came the Moon. The navel parted; from the navel came out the organ of ejection; from the organ of ejection issued Death. The seat of the procreative organ parted; from that came the procreative organ; from the procreative organ came out Water.
I-ii-1: These deities, that had been created, fell into this vast ocean. He subjected Him (i.e. Virat) to hunger and thirst. They said to Him (i.e. to the Creator), "Provide an abode for us, staying where we can eat food."
I-ii-2: For them He (i.e. God) brought a cow. They said, "This one is not certainly adequate for us." For them He brought a horse. They said, "This one is not certainly adequate for us."
I-ii-3: For them He brought a man. They said "This one is well formed; man indeed is a creation of God Himself". To them He said, "Enter into your respective abodes".
I-ii-4: Fire entered into the mouth taking the form of the organ of speech; Air entered into the nostrils assuming the form of the sense of smell; the Sun entered into the eyes as the sense of sight; the Directions entered into the ears by becoming the sense of hearing; the Herbs and Trees entered into the skin in the form of hair (i.e. the sense of touch); the Moon entered into the heart in the shape of the mind; Death entered into the navel in the form of Apana (i.e. the vital energy that presses down); Water entered into the limb of generation in the form of semen (i.e. the organ of procreation).
I-ii-5: To Him Hunger and Thirst said, "Provide for us (some abode)." To them He said, "I provide your livelihood among these very gods; I make you share in their portions." Therefore when oblation is taken up for any deity whichsoever, Hunger and Thirst become verily sharers with that deity.

I-iii-1: He thought, “This, then, are the senses and the deities of the senses. Let Me create food for them.
I-iii-2: He deliberated with regard to the water. From the water, thus brooded over, evolved a form. The form that emerged was verily food.
I-iii-3: This food, that was created, turned back and attempted to run away. He tried to take it up with speech. He did not succeed in taking it up through speech. If He had succeeded in taking it up with the speech, then one would have become contented merely by talking of food.
I-iii-4: He tied to grasp that food with the sense of smell. He did not succeed in grasping it by smelling. If He had succeeded in grasping it by smelling, then everyone should have become contented merely by smelling food.
I-iii-5: He wanted to take up the food with the eye. He did not succeed in taking it up with the eye. If He had taken it up with the eye, then one would have become satisfied by merely seeing food.
I-iii-6: He wanted to take up the food with the ear. He did not succeed in taking it up with the ear. If He had taken it up with the ear, then one would have become satisfied by merely by hearing of food.
I-iii-7: He wanted to take it up with the sense of touch. He did not succeed in taking it up with the sense of touch. If He had taken it up with touch, then one would have become been satisfied merely by touching food.
I-iii-8: He wanted to take it up with the mind. He did not succeed in taking it up with the mind. If He had taken it up with the mind, then one would have become satisfied by merely thinking of food.
I-iii-9: He wanted to take it up with the procreative organ. He did not succeed in taking it up with the procreative organ. If He had taken it up with the procreative organ, then one would have become satisfied by merely ejecting food.
I-iii-10: He wanted to take it up with Apana. He caught it. This is the devourer of food. That vital energy which is well known as dependent of food for its subsistence is this vital energy (called Apana).
I-iii-11: He thought, “How indeed can it be there without Me ?” He thought, “Through which of the two ways should I enter ?” He thought, “If utterance is done by the organ of speech, smelling by the sense of smell, seeing by the eye, hearing by the ear, feeling by the sense of touch, thinking by the mind, the act of drawing in (or pressing down) by Apana, ejecting by the procreative organ, then who (or what) am I ?”
I-iii-12: Having split up this very end, He entered through this door. This entrance is known as vidriti (the chief entrance). Hence it is delightful. Of Him there are three abodes – three (states of) dream. This one is an abode, this one is an abode. This one is an abode.
I-iii-13: Being born, He manifested all the beings; for did He speak of (or know) anything else ? He realised this very Purusha as Brahman, the most pervasive, thus: “I have realised this”.
I-iii-14: Therefore His name is Idandra. He is verily known as Idandra. Although He is Idandra, they call Him indirectly Indra; for the gods are verily fond of indirect names, the gods are verily fond of indirect names.
II-i-1: In man indeed is the soul first conceived. That which is the semen is extracted from all the limbs as their vigour. He holds that self of his in his own self. When he sheds it into his wife, then he procreates it. That is its first birth.
II-i-2: That becomes non-different from the wife, just as much as her own limb is. Therefore (the foetus) does not hurt her. She nourishes this self of his that has entered here (in her womb).
II-i-3: She, the nourisher, becomes fit to be nourished. The wife bears that embryo (before the birth). He (the father) protects the son at the very start, soon after his birth. That he protects

the son at the very beginning, just after birth, thereby he protects his own self for the sake of the continuance of these worlds. For thus is the continuance of these worlds ensured. That is his second birth.
II-i-4: This self of his (viz. the son) is substituted (by the father) for the performance of virtuous deeds. Then this other self of his (that is the father of the son), having got his duties ended and having advanced in age, departs. As soon as he departs, he takes birth again. That is his (i.e. the son's) third birth.
II-i-5: This fact was stated by the seer (i.e. mantra): "Even while lying in the womb, I came to know of the birth of all the gods. A hundred iron citadels held me down. Then, like a hawk, I forced my way through by dint of knowledge of the Self". Vamadeva said this while still lying in the mother's womb.
II-i-6: He who had known thus (had) become identified with the Supreme, and attained all desirable things (even here); and having (then) ascended higher up after the destruction of the body, he became immortal, in the world of the Self. He became immortal.
III-i-1: What is It that we worship as this Self ? Which of the two is the Self ? Is It that by which one sees, or that by which one hears, or that by which one smells odour, or that by which one utters speech, or that by which one tastes the sweet or the sour ?
III-i-2: It is this heart (intellect) and this mind that were stated earlier. It is sentience, rulership, secular knowledge, presence of mind, retentiveness, sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment resolution, life-activities, hankering, passion and such others. All these verily are the names of Consciousness.
III-i-3: This One is (the inferior) Brahman; this is Indra, this is Prajapati; this is all these gods; and this is these five elements, viz. earth, air, space, water, fire; and this is all these (big creatures), together with the small ones, that are the procreators of others and referable in pairs – to wit, those that are born of eggs, of wombs, of moisture of the earth, viz. horses, cattle, men, elephants, and all the creatures that there are which move or fly and those which do not move. All these have Consciousness as the giver of their reality; all these are impelled by Consciousness; the universe has Consciousness as its eye and Consciousness is its end. Consciousness is Brahman.
III-i-4: Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.
Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker – may That protect the speaker. Om ! Peace ! Peace ! Peace !
Here ends the Aitareyopanishad, as contained in the Rig-Veda.

2. Aksha Malika Upanishad

[The Upanishad of Rosary Beads]

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1.

Then the Prajapàti (Creator) asked Guha: "Oh Sir, (please) tell me the rules regarding the rosary of beads. What is its characteristic ? How many varieties of rosaries are there ? How many threads (does a rosary) contain ? How should it be made ? What are its colours ? How is it consecrated ? Who is its presiding deity ? And what is the benefit (of using it) ?"

2.

Guha replied: "(It is made of any one of the following 10 materials) Coral, Pearl, Crystal, Conch, Silver, Gold, Sandal, Putra-Jìvikà, Lotus or Rudràksha. Each head must be devoted and thought of as presided over by the deities of Akàra to Kshakàra. Golden thread should bind the beads through the holes. On its right silver (caps) and left copper. The face of a bead should face, the face of another head and tail, the tail. Thus a circular formation must be made.

3.

The internal thread must be thought of as Brahma (the Supreme Being). The right side silver cap must be considered to be the place of Shiva and Copper caps belonging to Vishnu. The face must be thought of as Sarasvati and the tail as Gayatri. The hole is Knowledge. The knot must be thought of as nature. The Beads representing vowels must be white (since they represent Sàttvika Guna). Those which represent mutes-consonants must be yellowish (since they are the result of mixture of Sattva and Tamas). The balance must be red in complexion (since they are Ràjasic).

4.

Then (after thus meditating the presiding deities in different part of the rosary) bathe it (or clean it) in the milk got from 5 types of cows (like Nanda); and then in Pancha-gavya (a sanctified liquid prepared from the cow-dung, cow's urine, ghee, curd and milk) and darbha grass immersed in water and then in the individual Pancha-gavya (in the aforesaid 5 things separately) and in sandal water. Then sprinkle

water with darbha grass uttering Omkàra. Besmear it with eight fragrant (pastes) of eight (sweet-smelling substances like Sandal, Kasturi etc.,). Place it on flowers. Meditate (all) the letters in the rosary (or each letter in each bead).

5.

Om Aëkàra, the conqueror of death, Omnipresent, be established in the 1st head !

Om Àëkàra, He who of the nature of attracting, found everywhere, be established in the 2nd head !
Om Iëkàra, the giver of wealth and firmness, be established in the 3rd head !
Om Ìëkàra, the maker of clarity in speech and clear One, be established in the 4th head!
Om Uëkàra, the giver of strength, the essence of everything, be established in the 5th head!
Om Ùëkàra, One who drives away evil spirits, the intolerable, be established in the 6th head !
Om Äëkàra, One who disturbs the (the dis-order), the moving One, be established in the 7th head !
Om Íëkàra, the deluding one, the effulgent and shining, be established in the 8th head !
Om Îëkàra, the hater, the devourer of everything else (or one who conceals everything), be established in the 9th head !
Om Îëkàra, the deluding one, be established in the 10th head !
Om Eëkàra, One who attracts everyone, Suddha-sattva, be established in the 11th head!
Om Aiëkàra, the Pure and Noble (Suddha-sattvika), attracting human beings, be established in the 12th head !
Om Oëkàra, the (base) of entire speech, eternally pure, be established in the 13th head !
Om Auëkàra, of the nature of speech, capable of attracting the peaceful, be established in the 14th head !
Om Aëkàra, capable of attracting elephants etc., attracting, be established in the 15th head!
Om Aãkàra, capable of destroying death terrible, be established in the 16th head !
Om Kaëkàra, the remover of all poison, giver of auspiciousness, be established in the 17th head !
Om Khaëkàra, the tormentor (or disturber) spreading everywhere, be established in the 18th head !
Om Gaëkàra, He who puts dows all obstacles, the greatest, be established in the 19th head !
Om Ghaëkàra, the giver of ……. (sanbhasya), stupefier, be established in the 20th head!
Om Ñaëkàra, the destroyer of all poisons, the sharp, be established in the 21st head !
Om Caëkàra, the destroyer of …… (abhichara), cruel, be established in the 22nd head !
Om Chaëkàra, the destroyer of goblins, terrifying, be established in the 23rd head !
Om Jaëkàra, the destroyer of …….. (krityas -abhichara), unstoppable, be established in the 24th head !
Om Jhaëkàra, the destroyer of ……. (bhutas), be established in the 25th head !
Om Ñaëkàra, the churner of …… (mrityu), be established in the 26th head !
Om Âaëkàra, the remover of all diseases, the good One, be established in the 27th head !
Om Âhaëkàra, of the nature of moon, be established in the 28th head !
Om Áaëkàra, the soul of Garuda, remover of poisons, be established in the 29th head !
Om Áhaëkàra, the giver of all wealth, the good One, be established in the 30th head !
Om Åaëkàra, the giver of all successes (siddhis), the deluder, be established in the 31st head !
Om Taëkàra, the giver of wealth and grains, who pleases one, be established in the 32nd head!
Om Thaëkàra, One who yokes with dharma, faultless one, be established in the 33rd head!
Om Daëkàra, the developer of growth, with pleasing looks, be

established in the 34th head!
Om Dhaëkàra, the destroyer of mundane suffering (visajvara), the
expansive One, be established in the 35th head !

Om Naëkàra, the giver of enjoyment and liberation, the peaceful One,

be established in the 36th head !
Om Paëkàra, the destroyer of poison and obstructions, the Evolved One, be established in the 37th head !

Om Phaëkàra, the giver of eight siddhis, like atomic form, taking

capacity, the effulgent nature etc., be established in the 38th head !
Om Baëkàra, the remover of all defects, the auspicious One, be established in the 39th head !

Om Bhaëkàra, One who quietens the goblins, the terrifying One, be established in the 40th head !
Om Maëkàra, the deluder of haters, be established in the 41st head !
Om Yaëkàra, the Omnipresent, the purifier, be established in the 42nd head !

Om Raëkàra, the burning One, the odd shaped, be established in the

43rd head !
Om Laëkàra, the hearer of the world, the effulgent, be established in the 44th head !

Om Vaëkàra, the all-pervading One, the noblest One, be established in

the 45th head !
Om Éaëkàra, the giver of all results, the sanctifier, be established in the 46th head !
Om Çaëkàra, the giver of righteousness, wealth and pleasure, …….., be established in the 47th head !
Om Saëkàra, the cause of everything, the undercurrent of all letters, be established in the 48th head !
Om Haëkàra, the base of all speech, the pure One, be established in the 49th head !
Om Laëkàra, the giver of all power, the Supreme One, be established in the 50th head !
Om Kçaëkàra, the One who instructs on the main and subsidiary categories of the world, of the nature of Supreme effulgence, be firmly established in the crest gem !
Mrityu not only means death but carelessness, non-alertness consequent swerving from the path of spirituality. Hence ajnana, nescience and the bodily perils like hunger etc., too are referred to as Mrityu.
Such invocation of sacred syllables (avahana), their spirits and the deity who confers a particular boon and of the nature of a particular form must be invoked in the first head -right of central head. Invocation must be done circularly and end in crest jewel.
6.
Then one must say: “Salutations to those gods who are on and move about in earth ! Be firmly established in this rosary and bless us and

forefathers too after getting established in Aksha-malika permit us for auspiciousness and good !”

7.

Then one must say: “Salutations to those gods who are in and move about in atmosphere! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good !”

8.
Then one must say: “Salutations to those gods who are in and move about in heaven ! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good !”

9.
Then one must say: “Salutations to seven crore mantras and 64 arts” and invoke their powers in rosary.

10.
Then one must say: “Salutations to Brahma, Vishnu and Shiva” and invoke their powers in rosary.

11.
Then one must say: “Salutations unto the 36 Tattvas (the fundamental categories)” and invoke the presence of the best Tattvas in it, praying to them to make the rosary capable of yielding the desired fruit like a divine-cow (Kamadhenu).

12.
Then one must say: “Salutations unto Hundreds of Thousands of Saivites, Vaishnavites and Saktas (and seek their blessings and permission to use the rosary); be pleased and permit me to use”.

13.
Then one must say: “Salutations unto the powers of Mrityu; Let you all make me happy, happy !”

14.
Then meditating on the rosary as representing everything as the form of God, should start touching eastwards, feeling grateful to its help and touch the heads (beads) 108 times.

15.
Then getting up, placing it (on flowers) circumambulating utter the following incantation: “Om, Oh goddess, salutations, mother of all mantras of the forms of letters, rosary of beads; He who attracts everyone, Salutations ! Oh goddess mantra matrike, rosary of beads, stupefier of everything, Salutations ! Oh goddess, the remover of Abhicharas, Salutations ! Oh goddess, eternal One, conqueror of nescience, the illuminator of everything, protector of the all world, life giver for all world, creator of everything, ordainer of the day, ordainer of the night, mover to the other rivers, mover to other places, mover to other islands, mover to other worlds, shining everywhere always, she who illumines all hearts !

Salutations to you of the form of Parà !
Salutations to you of the form of Paéyanti !
Salutations to you of the form of Madhyamà !
Salutations to you of the form of Vaikhari !

Salutations ! Salutations to you of the nature of all Tattvas, all knowledge, of the nature of all powers, of the nature of all good, worshipped by sage Vasistha, attended to by sage Visvamitra !
16. If one studies this in morning, the sins of night are destroyed. If one studies this in evening twilight, sins done in day are destroyed. One who reads this both in the morning and evening, even if a sinner, becomes rid off sins. The mantras recited with rosary immediately gives benefits." Thus said Guha to Prajapati. Thus ends the Upanishad.
Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Aksha-Malikopanishad, as contained in the Rig-Veda.

3. Atma-Bodha Upanishad

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. The innermost Brahman is A, U, M – saying this a Yogi becomes free from the cycle of birth. Om, I bow to Narayana, having Sankha, Chakra and Gada. The upasaka will go to Vaikuntha.
I-2-4. The Brahmapura is a lotus, shining like lightning and lamp. The son of Devaki is Brahmanya (a Brahmana with 44 sacraments); so are Madhusudana, Pundarikaksha, Vishnu and Achyuta. Narayana is the one, existing in all creatures, the causal person without a cause.

I-5. One does not suffer meditating upon Vishnu without misery and illusion – there is no fear; one who sees many here goes from death to death.
I-6-8. In the middle of the heart-lotus It (Brahman) exists with knowledge as the eye; the world, knowledge are established in Brahman. He, the seeker, departs from this world with this knowledge, getting all desires in the other world becomes immortal. Where there is always light and value, there the person attains immortality – Om Namah.
II-1-10. The Maya has gone away from me, I am the pure vision; my ego has gone down, so has the difference between world, god and soul. I am the inner-self, without positive and negative rules; I am the expansive Bliss; I am the witness, independent, exerting in my greatness; without old age and decay, opposing sides, pure knowledge, the ocean of liberation; I am subtle without any attributes.
I am without three qualities, all worlds exists in my belly; the changeless consciousness, beyond reason and action, I have no parts, unborn, pure reality.
I am endless knowledge, auspicious, indivisible, faultless, reality unbounded. I am to be known by Agamas, attractive to all the worlds. I am pure joy; purity, sole, ever shining, beginningless; I have ascertained the highest Truth.
I know myself without a second, with discrimination. Even then Bondage and Liberation are experienced. The world has gone away that appears to be real like serpent and rope; only Brahman exists as the basis of the world; therefore the world does not exist; like sugar pervaded by the taste of the sugarcane, I am pervaded by Bliss. All the three worlds, from Brahma to the smallest worm are imagined in me.
In the ocean there are many things, from the bubble to the wave; but the ocean does not desire these – So also, I have no desire for things of the world; I am like a rich-man not desiring poverty. A wise person abandons poison favouring Amrita. The sun which makes the pot shine is not destroyed along with the pot; so also the spirit is not destroyed with the body.
I have no bondage nor liberation, no Shastra, no Guru. I have gone beyond Maya – let life go away or let the mind be attacked – I have no misery as I am filled with joy, I know myself; Ignorance has run away somewhere – I have no doership nor duty, kula and gotra. These belong to the gross body, not to me different from it. Hunger, thirst, blindness, etc., belong to the Linga-deha only. Dullness, desire etc., belong only to the Karana-deha.
Just as to an owl the sun is dark, so also for an ignorant person there is darkness in Brahman . When vision is blocked by clouds he thinks there is no sun. Just as Amrita, different from poison is not affected by its defects, I do not touch the defects of Inertia. Even a small lamp can remove big darkness; so even a little knowledge destroys big ignorance.
Just as there is no serpent in the rope at any time, there is no world in me.
Even practising this for a muhurta (a short time) one does not return (to this world).
Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atmabodhopanishad, as contained in the Rig-Veda.

4. Bahvricha Upanishad
Om ! Speech is rooted in my thought (mind) and my thought is rooted

in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the
Veda.

Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

1.
Om. The Goddess was indeed one in the beginning. Alone she emitted the world-egg. (She) is known as Love's Part (IM). (She) is known as the half-syllabic instant after OM.

2.
Of Her was Brahma born; was Vishnu born; was Rudra born. All wind-gods were born, celestial minstrels, nymphs, semi-human beings playing on instruments, were born (of Her), all around. What is

enjoyed was born; everything was born (of Her). Everything of Power was born (of Her). The egg-born, the sweat-born, the seed-born, the womb-born, whatever breathes here, the stationary as well as the moving, and man were born (of Her).

3.
She, here, is the Power supreme. She, here, is the science of Sambhu, (known) either as the science beginning with ka, or as the science beginning with ha, or as the science beginning with sa. This is the secret Om grounded in the word Om.

4.
Pervading the three cities, the three bodies, illuminating within and without, She, the Consciousness within, becomes the Maha-Tripura-Sundari, being associated with space, time and objects.

5.
She alone is Atman. Other than Her is untruth, non-self. Hence is She Brahman-Consciousness, free from (even) a tinge of being and non-being. She is the Science of Consciousness, non-dual Brahman Consciousness, a wave of Being-Consciousness-Bliss. The Beauty of the three-great-cities, penetrating without and within, is resplendent, non-dual, self-subsisting. What is, is pure Being; what shines is pure Consciousness; what is dear is Bliss.

So here is the Maha-Tripura-Sundari who assumes all forms. You and I and all the world and all divinities and all besides are the Maha-Tripura-Sundari. The sole Truth is the thing named 'the Beautiful'. It is the non-dual, integral, supreme Brahman.

6.
The fivefold form relinquished

And effects like space transcended,
Remains the one, the great being,
The supreme Ground, the only Truth.
7.
It is declared either that 'Brahman is Consciousness' or that 'I am Brahman'. In dialogue it is said: 'Thou art That'; or 'This Atman is Brahman'; or 'I am Brahman'; or 'Brahman alone am I'.

8.
She who is contemplated as 'That which I am' or 'I am He' or 'What He is that I am', is the Sodasi, the Science of Sri, the fifteen-syllabled (science), the sacred Maha-Tripura-Sundari, the Virgin, the Mother, Bagala, the Matangi, the auspicious one who chooses her own Partner, the Mistress of the world, Chamunda, Chanda, the Power of the Boar, She who veils, the royal Matangi, dark like a parrot, light dark, mounted on a horse; opposed to Angiras; smoke-bannered; Power of Savitur, Sarasvati, Gayatri, part of Brahmic bliss.

9.
The songs of praise dwell in the highest sphere

Where dwell all gods;
With Ric what will he do who knows not this ?
They who know this well, they dwell all right;
This is the secret science.
Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
RIG-VEDA
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om! Peace ! Peace ! Peace !

Here ends the Bahvrichopanishad, included in the Rig-Veda.

5. Kaushitaki Brahmana Upanishad
Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.

May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !
I-1. Chitra Gargyayani, seeking to perform a sacrifice, chose Aruni (as his priest). He (Aruni) sent his son Svetaketu (bidding him to) officiate (as priest). When he (came and) sat, Gargyayani asked him: 'Son of Gautama ! Is (transmigration) terminated in the world in which you will place me, or is there any abode in the world where you will place me ?' He replied: I know this not. Well, let me ask (my) teacher. He (Svetaketu) went back to his father and said: 'He (as above); asked me, how shall I answer ?' He (the father) said: 'I also do not know this. Let us pursue our Vedic studies in his residence and get what (information) others offer. Let us both go'.
Then, with fuel, in hand he (Aruni) returned to Chitra Gargyayani and said, 'Let me approach you as a disciple'. To him (Aruni) then, he said: 'Worthy of sacred knowledge are you, Gautama, who approached me (as a pupil). Come, I shall make it known to you'.
I-2. He said : 'Whoever depart from this world, all get to the moon. In the earlier half (of the lunar month) it (the moon) flourishes on their vital breaths; in the later half, it causes them to be reproduced. The moon verily is the door of the heavenly world. Who so answers it (aright), him it sets free (to go further). (but) him who does not answer, having become rain, (it) rains down here. Here he becomes a worm or an insect or a fish, or a bird, or a lion, or a boar, or a snake or a tiger or a person or some other in this or that condition according to his deeds and knowledge. Him who has come thus, one asks: 'Who are you ?' He should reply:
'O seasons, from the Resplendent (moon) the seed has been gathered as it was falling from the fifteen-fold (the half lunar month) from the home of the fathers. As such, put me in a man as an agent. With the man as an agent, in a mother infuse me.
'I am born, being born forth as the twelfth or thirteenth succeeding month by means of twelve-fold or thirteen-fold father (the year). In the knowledge of that am I; for the knowledge of the opposite am I. So strive, O seasons, to make me immortal, by that truth, by that austerity, I am a season. I am of the season, Who are you ? 'I am you'. He lets him go further.
I-3. 'Having entered upon this Path of the gods, he comes to the world of Fore, (then) the world of Air, (then) the world of Varuna, (then) the world of Aditya, (then) the world of Indra; (then) the world of Prajapati, (then) the world of Brahma. This world of Brahma has a lake of Ara, the moments of Yeshtihas the river Vijara, the three Ilya, the city Salajja, the abode Aparajita, the door-keepers Indra and Prajapati, the hall Vibhu, the throne Vichakshana, the couch Amitaujas, the beloved Manasi and her counterpart Chaksusi, who taking flowers verily weave the worlds, the mothers, the nurses, the nymphs and the rivers. To it comes he who knows this. To him Brahma (says), 'Run ye. With my glory verily he has reached the river Viraja, the ageless. He verily will not grow old.
I-4. 'To him go five hundred Apsarases, hundred carrying garlands, hundred carrying ointments, hundred carrying aromatics, hundred with vestments, hundred with fruits. They adorn him with the ornaments of Brahma. Adorned with Brahma's ornaments, a knower of

Brahma goes unto Brahma. He comes to the lake Ara: he crosses it with his mind. On coming to it, those who know (only) the immediate (present) sink. He comes to the moments Yestihas these run away from him. He comes to the river Viraja. He crosses it with his mind alone. There he shakes off his good and evil deeds. His dear relations succeed to the good deeds, those not dear to the evil deeds. Then just as one driving a chariot looks at the wheel of the chariot, so he looks upon day and night; so upon good deeds and evil deeds and upon of pairs of opposites. Thus he, the knower of Brahman, devoid of good deeds, devoid of evil deeds, goes on to Brahman.
I-5. He comes to the tree Ilya and the fragrance of Brahma enters into him. He comes to the city Salajja; the flavour of Brahma enters into him. He comes to the abode Aparajita; the might of Brahma enters him. He comes to the door-keepers Indra and Prajapati; they run away from him. He comes to the hall Vibhu; the glory of Brahma enters into him. He comes to the throne Vichaksana; the Brihad and the Rathantara samans are its two fore-feet; the 'Syaita and Naudhasa, the two hind-feet; the Vairupa and the Vaichaja the two lengthwise pieces; the Sakvara and Raivata the two cross ones. It is Intelligence; for by intelligence one discerns. He comes to the couch Amitaujas (of unmeasured splendour); this is the vital breath. The past and the future are its two fore feet; prosperity and earth are the two hind-feet; the Bhadra and the Yajnayajniya (Samans) the two head-pieces. The Brihad and the Rathantara are the two lengthwise pieces. The verses and the chants and the cords are stretched lengthwise. The sacrificial formulas are the cross ones. Some stems are the spread; the Udgitha the bolster; prosperity the pillow. On it Brahma sits. He who knows thus ascends it with one foot only at first. Brahma asks him: Who are you ? To him he should answer: I am a season, of the seasons. From space as a womb I am produced as the semen for a wife, as the brilliance of the year, as the self of every single being. What you are that am I'. To him he says, 'Who am I'.
I-6. Self as Truth; it is the Self of all and is Brahman. He should say, 'The Real'. 'What is that, viz., the Real ?' What is other than the gods (sense-organs) and the vital breaths, that is the sat (what is) As for the gods and the vital breaths, they are the tvam (the you). This is expressed by the word satyam. It is as extensive as all this. You are this world-all. Thus then he speaks to him. This very thing has been expressed by a Rig verse:
Having Yajus as her belly, having the Saman as his head
Having the Rik as his form imperishable.
Is Brahman – thus is he to be known.

The great seen consists on the Vedas.
He says to him; 'Wherewith does one acquire many masculine

names ?' He should answer:
'With the vital breath'.
'Wherewith does one acquire the feminine names?' 'With speech'.
'Wherewith the neater ones ?' With the mind'.
'Wherewith the odours ?' 'With the smell'.
'Wherewith the forms ?' 'With the eye'.
'Wherewith the sounds ?' 'With the ears'.
'Wherewith the taste of food ?' 'With the tongue'.
'Wherewith actions ?' 'With two hands'.
'Wherewith pleasure and pain ?' 'With the body'.
'Wherewith bliss, delight and procreation ?' 'With the generative

organ'.
'Wherewith the going ?' 'With the two feet'.

‘Wherewith thoughts, what is to be understood and desires ?’ ‘With intelligence’, he should say.
To him he says, ‘The waters, verily, indeed are my world. That is yours ? Whatever victory is Brahma’s, whatever attainment, that victory he wins, that attainment he attains, who knows this, who knows thus’.
II-1. ‘Prana (the vital Breath) is Brahma, thus indeed Kausitaki used to say. Of this same vital Breath which is Brahma, verily mind is the messenger; the eye the protector; the ear the announcer; speech the encloser. He who verily knows mind as the messenger of this Vital Breath that is Brahma becomes the messenger. He who knows eye as the protector becomes possessed of a protector; he who knows the ear as the announcer becomes possessed of an announcer: he who knows speech as the encloser becomes possessed of an encloser.
To this vital Breath as Brahma all these gods (i.e., mind, age, ear, speech) bring offerings unbegged. Likewise, indeed, to this vital Breath all beings bring offerings unbegged.
The secret doctrine of him who knows this: One should not beg. It is as if, having begged of a village and not having received (anything), one should sit down saying, ‘I shall not eat (anything) that is given from here’. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) ‘Let us give it to you’.
II-2. ‘The vital Breath is Brahma’. Thus indeed Paingya used to say. Of this vital Breath on Brahma behind the speech the eye is enclosed; behind the eye the ear is enclosed; behind the ear, the mind is enclosed; behind the mind the vital Breath is enclosed. To this same vital Breath as Brahma all these gods bring offering unbegged. Even so to this same vital Breath all beings living bring offering unbegged only. Of him who knows this the secret doctrine is: ‘One should not beg’. It is as if, having begged and not having received (anything), one should sit down saying ‘I shall not eat (anything) that is given from here’. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) ‘Let us give to you’.
II-3. Now, next, the procuring of the highest treasure.
If one should covet the highest treasure, either on the night of a full moon or on the night of a new moon or during the bright half of the moon under an auspicious constellation – at one of these periods – having built up a fire, having swept around, having shown the sacred grass, having sprinkled around, having bent the right knee, with a spoon or with a wooden bowl, or with a metal cup, he offers oblations of melted butter (with the words); The divinity named speech is a procurer.
May it procure this thing for me from so and so. To it hail !
The divinity named vital Breath is a procurer.
May it procure this thing for me from so and so. To it hail !
The divinity named eye is a procurer. May it procure this thing for me from so and so.
To it hail !
The divinity named ear is a procurer. May it procure this thing for me from so and so.
To it hail !

The divinity named mind is a procurer. May it procure this thing for
me from so and so.
To it hail !
The divinity named intelligence is a procurer. May it procure this

thing for me from so and so.

To it hail !
Then having inhaled the smell of the smoke, having rubbed his limbs over with the ointment of
melted butter, silently he should go forth, declare his object or send a messenger. He obtains here indeed.

II-4. Now next the longing to be realized with the divine powers.
If one should desire to become beloved of a man or of a woman or of men or of women, at one
of these same points of time, having built up a fire, he offers in exactly

the same manner, oblations of melted butter, saying I 'Your speech I sacrifice in me, you so and so; Hail !
Your vital Breath I sacrifice in me, you so and so; Hail !
Your eye I sacrifice in me, you so and so; Hail !
Your ear I sacrifice in me, you so and so; Hail !
Your mind I sacrifice in me, you so and so; Hail !
Your intelligence I sacrifice in me, you so and so; Hail !

Then having inhaled the smell of the smoke, having rubbed his limbs over with a smearing of the melted butter, silently he should go forth and desire to approach and touch or he may simply stand and converse from windward. He becomes beloved indeed.
The longing for him indeed.
II-5. Now, next, self-restraint according to Pratardana or the Inner Agnihotra as they call it. Verily as long as a person is peaking, he is not able to breathe. Then he is sacrificing vital breath in speech. As long, verily, as a person is breathing, he is not able to speak. Then he is sacrificing speech in breath. These two are unending immortal oblations. Waking or sleeping, one is continuously, uninterruptedly making them. Now whatever other oblations there are, they have an end, for they consist of works. Knowing this very thing, verily, the ancients did not offer the Agnihotra sacrifice.
II-6. Now, what is Brahman ! The Uktha (Recitation) is Brahman (sacred word) – Thus indeed was Sushkabhangara wont to say. One should meditate on it as the Rig (the hymn of praise); Unto him indeed all beings sing praise for his greatness. One should meditate on it as the Yajus (the sacrificial formula); Unto him indeed are all beings united for his greatness. One should meditate on it as the Saman (chant); Unto him indeed all beings bow down for his greatness. One should meditate on it as Sri (beauty). One should meditate on it as Yasas (glory); One should meditate on it as Tejas (splendour). As this (Uktha) is the most beautiful, the most glorious, the most splendid among the invocations of praise (Shastras), even so is he who knows this the most beautiful, the most glorious, the most splendid among all beings.
So the Adhvaryu priest prepares this self which is related to the sacrifice and which consists of work. In it he weaves what consists of the Yajus. In what consists of the Yajus, the Hotir priest weaves what consists of the Rig. In what consists of the Rig the Udgatir priest weaves what consists of the Saman. This is the self of all the three-fold knowledge. And thus he who knows this becomes the self of Indra.
II-7. The all-conquering Kausitaki indeed was wont to worship the rising sun, having performed the investiture with the sacred thread, having fetched water, having thrice sprinkled the water vessel saying, ' You are a deliverer; take my sin away'. In the same way he was (wont to worship the sun) when it was in the mind-heaven saying, 'You are the high deliverer, take my sin away !' In the same way he was (wont to worship the sun) when it was setting

saying. ‘You are the full deliverer; take my sin fully away’. Whatever sin he committed by day or by night that it takes away.
Likewise also he who knows this worships the sun in the same manner. Whatever sin one commits by day or by night it takes away fully.
II-8. Now, month by month at the time of the new moon when it comes round one should, in the same way, worship the moon as it appears in the west or throw two blades of grass towards it saying:
That heart of mind, of fair outlines
Which in the sky in moon doth rest,
I think I am knower of that,
May I not weep for children’s ill.
Indeed his children do not pre-decease him. Thus is it with one to whom a son has been born. Now in the case of one to whom a son has not been born. ‘Increase. May (vigour) enter thee. May milk and food gather in thee, may that which the Adityas gladden.’ Having muttered these three ‘me, verses, he says: Do not increase by our vital breath, by our offspring, by our cattle. He who hates us and him whom we hate, increase by his breath, by his offspring, by his cattle. I turn myself with Indra’s turn; I turn myself along with the turn of the sun’. Thus he turns himself towards the right arm.
II-9. Thus on the night of the full moon one should worship in the same way the moon as it appears in the east saying: ‘You are the far shining King Soma, the five-mouthed, the Lord of creation. The Brahmana is one mouth of you. With that mouth you eat the Kings. With that mouth make me an eater of food. The King is one mouth of you. With that mouth you eat the people. With that mouth make me an eater of food. The hawk is one mouth of you. With that mouth you eat birds. With that mouth make me an eater of food. Fire is one mouth of you. With that mouth you eat this world. With that mouth make me an eater of food. In you is a fifth mouth. With that mouth you eat all beings. With that mouth make me an eater of food.’
II-10. Waste not away with our vital breath, our offspring, or cattle. He who hates us and him whom we hate – waste away with his vital breath, his offspring, his cattle. Thus I turn myself with the turn of the gods; I turn myself with the turn of the sun. Afterwards, he turns himself towards the right arm.
Now, when about to lie down with a wife one should touch her heart and say:
That which in thy heart, O fair one, is placed-within Prajapati.
Therewith, O Queen of Immortality, may you not come on children’s ill.
Her children do not then pre-decease her.
II-11. Now, when one has been away, on returning, he should kiss his son’s head and say: From every limb of mine are you born. ‘From my heart are you born; O son, you are indeed myself.
May you live a hundred autumns long ! So and so, he takes his name. ‘Become a stone ! Become an axe. Become unconquerable gold. A brilliance, son, indeed you are, so live a hundred autumns long !’ So and so, he takes his name.
Then he embraces him saying, ‘Wherewith Prajapati embraced his creatures for their welfare, therewith I embrace you, so and so.
Then he mutters in his right ear: ‘Confer on him, O Maghavan, O Onrusher’ and in his left (ear), ‘O Indra, grant most excellent possessions. Do not cut off (the line of our race). Be not afraid; live a hundred autumns of life. Son I kiss your head with your name’. Thrice he should kiss his head. ‘I make a lowing over you with a lowing of cows’. Thrice he should make a lowing over his head.
II-12. Now, next, the dying around of the gods.
This Brahman verily shines when the fire blazes; likewise it dies when it blazes not. Its brilliance goes to the sun; its vital breath to the wind. This Brahman verily shines when the

sun is seen; likewise it dies when it is not seen. Its brilliance goes to the moon; its vital breath to the wind.
This Brahman verily shines forth when the lightning flashes; likewise it dies when it flashes not. Its brilliance goes to the regions of space; its vital breath to the wind. All these divinities, verily, having entered into the wind, perish not when they die in the wind. There from, indeed, they come forth again. Thus with reference to the divinities.
II-13. Now, with reference to the Self.
This Brahman, verily, shines forth when one speaks with speech; likewise this dies when one speaks not. Its brilliance goes to the eye; its vital breath to the vital breath. This Brahman verily shines when one sees with the eye; likewise this dies when one sees not. Its brilliance goes to the ear; its vital breath to the vital breath. This Brahman verily shines when one hears with the ear; likewise this dies when one hears not. Its brilliance goes to the mind; is vital breath to the vital breath. This Brahman, verily, shines when one thinks with the mind; likewise it dies wen one thinks not. Its brilliance goes to the vital breath; its vital breath to the vital breath. All these divinities, verily, have entered into the vital breath perish not when they did in the vital breath. Therefrom, indeed, they come forth again. So, verily, indeed, if upon one who knows this, both the mountains, the southern and the northern, should roll themselves forth seeking to crush him, they would not crush him. But those who hate him and those whom he himself hates – all these die around him.
II-14. Now, next, the assumption of superior excellence.
All these divinities, verily, disputing among themselves in regard to self-superiority went forth from this body. Not breathing, it lay dry like a piece of wood. Then speech entered into it. It just lay speaking with speech. Then the eye entered into it; it just lay speaking with speech, seeing with the eye. Then the ear entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear. Then the mind entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear, thinking with the mind. Then the vital breath entered into it and then, indeed, it at once arose. All these divinities, having verily recognised to superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all together. They having entered into the wind, having the nature of space went to the heavenly world. Likewise also indeed he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, goes out of the body with all these. Having entered into the wind, having the nature of space, he goes to heaven. He goes there where these gods are. Having reached that, he who knows this becomes immortal as the gods are immortal.
II-15. Now, next, the father-and-son ceremony or the transmission, as they call it.
A father, about to depart, calls his son. Having strewn the house with new grass, having built up the fire, having placed near it a vessel of water with a jug, himself covered with a fresh garment the father remains lying. Having come, the son lies down on top touching organs with organs. Or (the father) may transmit to him seated face to face. Then he delivers over to him (thus): Father: My speech in you I would place.
Son: I take your speech in me.
Father: My breath in you I would place.
Son: I take your breath in me.
Father: My eye in you I would place.
Son: I take your eye in me.
Father: My ear in you I would place.
Son: I take your ear in me.
Father: My tastes of food in you I would place.
Son: I take your tastes of food in me.

Father: My deeds in you I would place.
Son: I take your deeds in me.
Father: My pleasure and pain in you I would place.
Son: I take your pleasure and pain in me.
Father: My bliss, delight, procreation in you I would place.
Son: I take your bliss, delight and procreation in me.
Father: My movement in you I would place.
Son: I take your movement in me.
Father: My mind in you I would place.
Son: I take your mind in me.
Father: My intelligence in you I would place.
Son: I take your intelligence in me.
If, however, he should be unable to speak much, let the father say

summarily, 'My vital breaths in you I would place' and the son (reply)

'You vital breaths I take in me'.
Then turning to the right he goes towards the east. The father calls out after him: 'My glory, sacred lusture and fame delight in you'. Then the other looks over his left shoulder. Having hid (his face) with his hand or having covered (it) with the edge of his garment, he says: 'May you obtain heavenly worlds and all desires'. If the father should become well he should dwell under the lordship of his son; or, he should wander (as a mendicant). If, however, he should die let them perform obsequies as they should be performed.
III-1. Pratardana, the son of Divodasa, by means of fighting and virility, verily reached the beloved abode of Indra. To him then Indra Said: Pratardana, choose a boon. Then said Pratardana: Do you yourself choose that boon for me which you deem most beneficent for man. To him then Indra said: A superior verily chooses not for an inferior. Do you yourself choose. 'No boon verily then is it to me' said Pratardana. But Indra did not depart from the truth, for Indra is truth. To him then Indra said: 'Understand me only. This indeed I deem most beneficent to man, namely that one should understand me. I slew the three-headed Tvastir; I delivered the Arunmukhas, the ascetics, to the wolves. Transgressing many compacts I killed the people of Prahlada in the sky, the Paulomas in the atmosphere, the Kalakanjas on the earth. Of me, such as I was then, not a single hair was injured.
So he knows me thus – by no deed whatever of his is his world injured, not by stealing, not by killing an embryo, not by the murder of his mother, not by the murder of his father. If he has done any evil, the dark colour departs not from his face.
III-2. Then he (Indra) said: I am the Spirit of the vital breath, the intelligent Self. As such, worship me as life, as immortality. Life is the vital breath: the vital breath is life. For as long as the vital breath remains in the body so long is there life. For indeed with the vital breath one obtains immortality in this world; with intelligence, true conception. So he who worships me as life, as immortality, reaches the full term of life in this world; he obtains immortality and indestructibility in the heavenly world.
Now, on this point some say: The vital breaths, verily, go into a unity: (otherwise) one would not be able at once to make known a name by speech, a form by the eye, a sound by ear, a thought by the mind. The vital breaths, as a unity, verily, cause to know all things here, one by one. All the vital breaths speak along with speech when it speaks. All the vital breaths see along with the eye when it sees. All the vital breaths hear along with the ear when it hears. All the vital breaths think along with the mind when it thinks. All the vital breaths breathe along with the breath when it breathes.
'That is indeed so', said Indra. There is however a superior excellence among the vital breaths.

III-3. One lives with speech gone, for we see the dumb.
One lives with eye gone, for we see the blind.
One lives with ear gone, for we see the deaf.
One lives with mind gone, for we see the childish.
One lives with arms cut off; One lives with legs cut off; for thus we see.
But now it is the vital breath, even the self of intelligence, that seizes hold of this body and raises it up. This, therefore, one should worship as the Uktha. This is the all-obtaining in the vital breath. As for the vital breath, verily, that is intelligence; as for the intelligence, verily that is vital breath. This is the view thereof, this is the understanding thereof.
When a person is so asleep that he sees no dream whatever, then he becomes one with that vital breath. Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it. When he awakes, as from a blazing fire sparks would fly in all directions, even so from this self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the senses); from the gods, the worlds. This same vital breath, the self of intelligence, seizes hold of the body and raises it up. This therefore one should worship as the Uktha. This is the all-obtaining in the vital breath.
As for the vital breath, verily that is the Self as the intelligence; as for the intelligence, that is the vital breath. This is the proof of it, the understanding of it.
When a weak person is about to die, comes to such weakness that he falls into a stupor, they say of him, 'His thoughts have departed; he hears not; he speaks not with speech; he thinks not'. Thus he becomes one with the vital breath alone. Then, speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.
When he departs from his body, he departs together with all these. When he awakens, as from a blazing fire sparks would fly in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths the gods; from the gods the worlds.
III-4. When he departs from the body, speech pours all names into him; by speech he obtains all names. Vital breath pours all odours into him; with breath he obtains all odours. The eye pours all forms into him; with the eye he obtains all forms. The ear pours all sounds into him; with the ear he obtains all sounds. The mind pours all thoughts into him. With the mind he obtains all thoughts. This is the all-obtaining in the vital breath.
As for the vital breath, verily that is the intelligence. As for the intelligence, verily that is the vital breath; for, together, these two dwell in this body; together the two depart. Now, then, we will explain how all beings become one with this intelligence.
III-5. Speech is one portion taken out of it. Name is its externally correlated object element. Breath is one portion taken out of it. Odour is its externally correlated object element. The eye is one portion taken out of it. Form is its externally correlated object element. The ear is one portion taken out of it. Sound is its externally correlated object element. The tongue is one portion taken out of it. Taste of food is its externally correlated object element. The two hands are one portion taken out of it. Work is their externally correlated object element. The body is one portion taken out of it. Pleasure and pain is its externally correlated object element. The generative organ is one portion taken out of it. Bliss, delight and procreation are its externally correlated object element. The two feet are one portion taken out of it. Goings are their externally correlated object element. The mind is one portion taken out of it. Thoughts and desires are its externally correlated object element.
III-6. With speech, mounted on by intelligence, one obtains all names.
With the vital breath, mounted on by intelligence, one obtains all odours.
With the eye, mounted on by intelligence, one obtains all forms.
With the ear, mounted on by intelligence, one obtains all sounds.

With the tongue, mounted on by intelligence, one obtains all tastes.
With the hands, mounted on by intelligence, one obtains all works.

With the body, mounted on by intelligence, one obtains pleasure and pain.
With the generative organ, mounted on by intelligence, one obtains

bliss, delight and procreation.
With the feet, mounted on by intelligence, one obtains all goings.
With the mind, mounted on by intelligence, one obtains all thoughts,

what is to be understood by thought and desire.

III-7. For verily without intelligence speech would not make any name whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that name'.
For verily without intelligence breath would not make any odour

whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that odour'.
For verily without intelligence the eye would not make any form

whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that form'.
For verily without intelligence the ear would not make any sound

whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise the sound'.

For verily without intelligence the tongue would not make any taste of food whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that taste of food'.
For verily without intelligence the two hands would not make any action whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that action'.
For verily without intelligence the body would not make known any pleasure or pain whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that pleasure and pain'.
For verily without intelligence the generative organ would not make known any bliss, delight and procreation whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that bliss, delight and procreation'.
For verily without intelligence the two feet would not make known any going whatsoever.
'My mind was elsewhere' one says, 'I did not cognise that going'.
For verily without intelligence no thought whatever would be effected, nothing cognisable would be cognized.
III-8. One has to win the pure knowledge of the unity of Brahman and Atman.
Speech is not what one should seek to know; one should know the speaker.
Smell is not what one should seek to know; one should know the smeller.
Form is not what one should seek to know; one should know the seer.
Sound is not what one should seek to know; one should know the hearer.
Taste of food is not what one should seek to know; one should know the knower of the taste of food.

Deed is not what one should seek to know; one should know the doer.
Pleasure and pain are not what one should seek to know; one should know the discerner of pleasure and pain.
Bliss, delight and procreation are not what one should seek to know; one should know the discerner of bliss, delight and procreation.
Going is not what one should seek to know; one should know the goer.
Mind is not what one should seek to know; one should know the thinker.
These ten essential elements, verily, are with reference to intelligence. These ten intelligential elements are with reference to existence. Verily if there were no elements of existence, there would be no elements of intelligence. Verily if there were no elements of intelligence, there would be no elements of existence. Truly from either alone, no form whatever would be possible.
And this (the Self of intelligence) is not diverse. But as of a chariot, the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of existence are fixed on the elements of intelligence; the elements of intelligence are fixed on the vital breath.
This vital breath, truly, is the Self of intelligence: (it is) bliss, ageless, immortal. He does not become greater with good action nor indeed lesser with bad action. This one truly indeed causes him whom he wishes to lead up from this world to perform good action. This one also indeed causes him whom he wishes to lead downwards to perform bad action. He is the protector of the world; he is the sovereign of the world; he is the Lord of all. 'He is myself' – this one should know. 'He is my Self' – This one should know.
IV-1. Now then verily there was Gargya Balaki, a famed Vedic scholar. He dwelt among the Ushinaras, the Satvans and the Matsyas, among the Kurus and the Panchalas, among the Kashis and the Videhas. Having come to Ajatasatru of Kashi, he said, 'Let me declare Brahman to you'. To him then Ajatasatru said: 'A thousand (cows) we give to you'. At such a word as this, verily indeed people would run together, crying 'A Janaka ! A Janaka !'
IV-2. In the sun the great, in the moon the food, in the lightning truth, in thunder sound, in wind Indra Vaikuntha, in space the plenum, in fire the Vanquisher, in water brilliance – thus with reference to the divinities. Now, with reference to the self; in the mirror the reflection; in the shadow the double, in the echo life, in sound death, in sleep Yama (the Lord of Death), in the body Prajapati, in the right eye speech, in the left eye truth.
IV-3. Then said Balaki: Him who is this person in the sun, on him I indeed meditate. To him Ajatasatru said: Make me not to converse on him ! As the great, the white-robed, the Supreme, the head of all beings – thus verily do I meditate on him. He who meditates on him thus becomes indeed the supreme, the head of all beings.
IV-4. Then said Balaki: 'him who is the person in the moon, on him indeed do I meditate'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him asking Soma, as the self of food. He who meditates on him thus becomes indeed the self of food.
IV-5. Then said Balaki: 'I meditate on the person, indeed, who is the person in the lightning'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of truth. He who meditates on him thus becomes indeed the self of truth (of brilliance).
IV-6. Then said Balaki: I meditate on the person in the Thunder'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of sound. He who meditates on him thus becomes indeed the self of sound.
IV-7. Then said Balaki: I meditate on the person in wind'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as Indra Vaikuntha or as the unconquered army. He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of adversaries.
IV-8. Then said Balaki: I meditate on the person in space'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the full moon-active Brahman. He who

meditates on him thus becomes filled with offspring, cattle, fame, the radiance of sanctity and the heavenly world, he reaches the full term of life.
IV-9. Then said Balaki: I meditate on the person in fire'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the Vanquisher. He who meditates on him thus become verily a vanquisher of others.
IV-10. Then said Balaki: I meditate on the person in water'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the Self of Brilliance of name. Thus with reference to the divinities..
IV-11. Now, with reference to self.
Then said Balaki: I meditate indeed on the person in the mirror'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as (the reflected) likeness. He, then, who meditates on him thus, a very likeness of him is born in his offspring, not an unlikeness.
IV-12. Then said Balaki: I meditate indeed on the person in the shadow'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the inseparable Double. He, then, who meditates on him thus obtains from his second and becomes possessed of his double.
IV-13. Then said Balaki: I meditate indeed on the person in the echo'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as life. He, then, who meditates on him thus passes not into unconsciousness before his time.
IV-14. Then said Balaki: I meditate indeed on the person in sound'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as Death. He, then, who meditates on him thus does not die before his time.
IV-15. Then said Balaki: I meditate indeed on the person who, while asleep, moves about in dream'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as King Yama ! He, then, who meditates on him thus, to his supremacy everything here is subdued.
IV-16. Then said Balaki: I meditate on the person who is in this body'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as Prajapati. He then who meditates on him thus is augmented with offspring, cattle, fame, the lustre of sanctity, the heavenly world; he reaches the full term of life.
IV-17. Then said Balaki: I meditate on the person in the right eye'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.
IV-18. Then said Balaki: I meditate on the person in the left eye'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of truth, the self of lightning, the self of brightness. He then who meditates on him thus becomes the self of all these.
IV-19. Thereupon Balaki was silent. To him then Ajatasatru said: So much only Balaki ? 'So much only' replied Balaki. To him, then, Ajatasatru said: In vain, indeed, did you make to converse saying 'Let me declare Brahman to you'. He, indeed. Balaki, who is the maker of these persons, of whom verily this is the work, he alone is to be known.
Thereupon Balaki, fuel in hand, approached saying, 'Receive me as a pupil'. To him then Ajatasatru said: 'This I deem a form (of conduct) contrary to nature that a Kshatriya should receive a Brahmana as pupil. (But come). I shall make you understand'. Then taking him by the hand, he went forth. The two then came upon a person asleep. The Ajatasatru called him (saying) 'O Great, White-robed King, Soma !' But he just lay silent. Then he pushed him with a stick. He got up at once. To him then Ajatasatru said: Where in this case, O Balaki, has this person lain ? What has become of him here ? Whence has he returned here ?
Thereupon Balaki understood not. To him then Ajatasatru said: Where in this case, O Balaki has this person lain, what has become of him here, whence he has returned here as I asked is the arteries of a person (of the heart) called Hita (the beneficent). From the heart they spread forth to the pericardium. Now they are as minute as a hair divided a thousand-fold. They

consist of a minute essence, reddish-brown, white, black, yellow and red. In these one remains while asleep; he sees no dream whatsoever.
IV-20. Then he becomes unitary in this vital breath. Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.
When he awakes, as from a blazing fire sparks proceed in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the sense faculties); from the sense faculties the worlds. This very vital breath, even this Self of intelligence, has entered this bodily self up to the hair and the fingernail. Just as a razor might be hidden in a razor-case or as fire in the fireplace, even so this self of intelligence has entered this bodily self upto the very hairs and nails. On that self these other selves depend as upon a chief his own (men) or as his own (men) are of service to a chief, even so these other selves are of service to that self of (intelligence). Verily as long as Indra did not understand this Self, so long the Asuras overcame him. When he understood this, striking down and conquering the Asuras, he attained pre-eminence among all gods and all beings, sovereignty and overlordship. Likewise also he who knows this, striking off all evils, attains pre-eminence, sovereignty and overlordship over all beings – he who knows this, yea, he who knows this.
Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kaushitaki-Brahmana Upanishad, as contained in the Rig-Veda

6. Mudgala Upanishad

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I. A SUMMARY OF PURUSHASUKTA

We shall explain the Purusha-sukta: In ‘a thousand-headed’ thousand means countless; the word ‘ten fingers’, means infinite distance, by the first stanza Vishnu’s pervasion in space is stated, by the second the pervasion in time; the third speaks of his giving liberation. The glory of Vishnu is given in ‘Etavan’ (so much is his greatness). The same stanza states his four-fold nature. ‘Tripad’ etc., speaks of the glory of Aniruddha. In ‘from that Virat was born’ has been shown the origin of Prakriti and Purusha from a quarter of Hari. By ‘Yat Purushena’ the sacrifice of creation is stated as well as Moksha. In ‘Tasmad’ world creations are stated. ‘Vedaham’ speaks of Hari’s glory. By ‘Yajnena’ is stated the end of creation and liberation. One who knows it becomes liberated.

II. THE SUPREME MYSTERY

In Mudgalopanishad the greatness of Purusha-sukta has been stated in detail. Vasudeva instructed the knowledge of Bhagavan to Indra; again imparted to the humble Indra the great mystery with two sections of the Purusha-sukta. These two are: The Purusha described above gave up the object which was beyond the scope of name and form, hard for worldly people to understand and took a form with a thousand parts and capable of giving Moksha on sight, for uplifting the suffering Devas and others. In that form, pervading the world he was beyond it by an infinite distance. This Narayana was the Past, Present and the Future. And was the giver of Moksha to all. He is greater than the greatest – none is greater than He.

He made himself into four parts and with three of them exists in the heaven. By the fourth, the Aniruddha (for of) Narayana, all worlds have come to be. This (part of) Narayana created Prakriti (Matter) for making the worlds (Prakriti stands for the four-faced Brahma). In full form the latter did not know the work of creation – this Aniruddha-Narayana told him.

Brahman ! Meditate upon your organs as the sacrifice, the firm body of the sheaths as the oblation, me as Agni, the spring season as ghee, summer as fuel, autumn as the six tastes of food and make the offering in Agni and touch the body – this will make the body (strong like) Vajra (diamond). Thence will appear the products like animals. From the, the world of moving and unmoving things. It must be understood that the manner of liberation is stated by the combination of Jiva and Paramatman.

Whoever knows this Creation and Liberation lives a full life.

The single God becoming many; unborn, is born as many. The Adhvaryus worship him as Agni. This as Yajus unites everything. The Samavedins worship as Saman. All is established in him. The serpents meditate on his as poison. The knowers of snake-lore as snake, gods as energy, men as wealth, Demons as Magic, the manes as sustenance. The knowers of the superhuman as superhuman. Gandharvas as beauty, Apsarases as perfume. He becomes whatever he is worshipped as; so, one should think ‘I am the supreme being’ and will become that (who knows this).

IV. ONLY BRAHMAN WITH THE THREEFOLD MISSING IS JIVA

Beyond the threefold misery, free from layers devoid of the six waves, other than the five sheaths, unaffected by the six transformations is the Brahman. The three miseries are Adhyatmika (body disease), Adhibhautika (robbers, wild animals etc.,) and Adhidaivika (rains etc.,). They relate to agents, action and effect; knower, knowledge and the known; experiencer, experience and the experienced. The six layers are skin, flesh, blood, bones, tendons and morrow. The six enemies are lust etc. The five sheaths are those of food, vital airs, mind cognition and bliss. The six transformations are: being, birth, growth, change, decline and destruction. The six waves are hunger, thirst, sorrow, delusion, old age and death.

The six delusions are about family, lineage, class, caste, stations (ashrama) and forms.
Through contact with the supreme spirit becomes the Jiva – he is none other.
He who studies this is purified in fire, wind and sun; has health and wealth, becomes rich in children and grandchildren, a scholar, purified from great sin, drink, improper contact with mother, daughter and daughter-in-law, stealing gold, forgetting Vedic learning, failure to serve elders, sacrificing for the unfit, eating what should not be, wrong gifts, contact with another's wife, unaffected by lust etc., becomes the pristine Brahman in this birth. Therefore one should not impart to an uninitiated person this Purusha-sukta which is a secret, nor to one who does not know the Vedas, a non-sacrificer, a non-Vaishnava, non-Yogin, a talkative person, a harsh talker, one who takes more than a year to learn, the discontented.
The Guru shall impart this in a pure place, on a sacred star, after regulating the vital airs to the humble disciple, in the right ear. It should not be done too often – it would become stale but as often as needed, in the ear.
Thus both the teacher and the taught will become Purusha in this birth.
This is the Upanishad.
Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mudgalopanishad, as contained in the Rig-Veda.

7. Nada Bindu Upanishad

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1.
The syllable ‘A’ is considered to be its (the bird Om’s) right wing, ‘Upanishad’, its left; ‘M’, its tail; and the Ardha-Matra (half-metre) is said to be its head.

2.
The (Rajasic and Tamasic) qualities, its feet upwards (to the loins); Sattva, its (main) body; Dharma is considered to be its right eye, and Adharma, its left.

3.
The Bhur-Loka is situated in its feet; the Bhuvar-Loka, in its knees; the Suvar-Loka, in its loins; and the Mahar-Loka, in its navel.

4.
In its heart is situate the Janoloka; Tapoloka in its throat and the Satya-Loka in the centre of the forehead between the eyebrows.

5(a). Then the Matra (or Mantra) beyond the Sahasrara (thousand-rayed) is explained (viz.,) should be explained.
5(b)-6(a). An adept in Yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Om) is not affected by Karmic influences or by tens of Crores of sins.
6(b)-7. The first Matra has Agni as its Devata (presiding deity); the second, Vayu as its Devata; the next Matra is resplendent like the sphere of the sun and the last, Ardha-Matra the wise know as belonging to Varuna (the presiding deity of water).
8. Each of these Matras has indeed three Kalas (parts). This is called Omkara. Know it by means of the Dharanas, viz., concentration on each of the twelve Kalas (or the variations of the Matras produced by the difference of Svaras or intonation).
9-11. The first Matra is called Ghoshini; the second, Vidyunmali (or Vidyunmatra); the third, Patangini; the fourth, Vayuvegini; the fifth, Namadheya; the sixth, Aindri; the seventh, Vaishnavi; the eighth, Sankari; the ninth, Mahati; the tenth, Dhriti (Dhruva); the eleventh, Nari (Mauni); and the twelfth, Brahmi.
12.
If a person happens to die in the first Matra (while contemplating on it), he is born again as a great emperor in Bharatavarsha.

13.
If in the second Matra, he becomes an illustrious Yaksha; if in the third Matra, a Vidyadhara; if in the fourth, a Gandharva (these three being the celestial hosts).

14.
If he happens to die in the fifth, viz., Ardha-Matra, he lives in the world of the moon, with the rank of a Deva greatly glorified there.

15.
If in the sixth, he merges, into Indra; if in the seventh, he reaches the seat of Vishnu; if in the eighth, Rudra, the Lord of all creatures.

16.

If in the ninth, in Mahar-Loka; if in the tenth, in Janoloka (Dhruva-Loka --?); if in the eleventh, Tapoloka, and if in the twelfth, he attains the eternal state of Brahma.

17.
That which is beyond these, (viz.,) Para-Brahman which is beyond (the above Matras), the pure, the all-pervading, beyond Kalas, the ever resplendent and the source of all Jyotis (light) should be known.

18.
When the mind goes beyond the organs and the Gunas and is absorbed, having no separate existence and no mental action, then (the Guru) should instruct him (as to his further course of development).

19.
That person always engaged in its contemplation and always absorbed in it should gradually leave off his body (or family) following the course of Yoga and avoiding all intercourse with society.

20.
Then he, being freed from the bonds of karma and the existence as a Jiva and being pure, enjoys the supreme bliss by his attaining of the state of Brahma.

21.
O intelligent man, spend your life always in the knowing of the supreme bliss, enjoying the whole of your Prarabdha (that portion of past Karma now being enjoyed) without making any complaint (of it).

22-23(a). Even after Atma-Jnana (knowledge of Atman or Self) has awakened (in one), Prarabdha does not leave (him); but he does not feel Prarabdha after the dawning of Tattva-Jnana (knowledge of Tattva or truth) because the body and other things are Asat (unreal), like the things seen in a dream to one on awaking from it.
23(b)-24. That (portion of the) Karma which is done in former births and called Prarabdha does not at all affect the person (Tattva-Jnani), as there is no rebirth to him. As the body that exists in the dreaming state is untrue, so is this body.
25(a). Where then is rebirth to a thing that is illusory ? How can a thing have any existence, when there is no birth (to it) ?
25(b)-26(a). As the clay is the material cause of the pot so one learns from Vedanta that Ajnana is the material cause of the universe and when Ajnana ceases to exist, where then is the cosmos ?
26(b)-27. As a person through illusion mistakes a rope for a serpent, so the fool not knowing Satya (the eternal truth) sees the world (to be true). When he knows it to be a piece of rope, the illusory idea of a serpent vanishes.
28-29(a). So when he knows the eternal substratum of everything and all the universe becomes (therefore) void (to him), where then is Prarabdha to him, the body being a part of the world ? Therefore the word Prarabdha is accepted to enlighten the ignorant (only).
29(b)-30. Then as Prarabdha has, in course of time, worn out, he who is the sound resulting from the union of Pranava with Brahman who is the absolute effulgence itself, and who is the bestower of all good, shines himself like the sun at the dispersion of the clouds.
31.

The Yogin being in the Siddhasana (posture) and practising the Vaishnavi-Mudra, should always hear the internal sound through the right ear.

32.
The sound which he thus practises makes him deaf to all external sounds. Having overcome all obstacles, he enters the Turya state within fifteen days.

33.
In the beginning of his practice, he hears many loud sounds. They gradually increase in pitch and are heard more and more subtly.

34.
At first, the sounds are like those proceeding from the ocean, clouds, kettle-drum and cataracts; in the middle (stage) those proceeding from Mardala (a musical instrument), bell and horn.

35.
At the last stage, those proceeding from tinkling bells, flute, Vina (a musical instrument) and bees. Thus he hears many such sounds more and more subtle.

36.
When he comes to that stage when the sound of the great kettle-drum is being heard, he should try to distinguish only sounds more and more subtle.

37.
He may change his concentration from the gross sound to the subtle, or from the subtle to the gross, but he should not allow his mind to be diverted from them towards others.

38.
The mind having at first concentrated itself on any one sound fixes firmly to that and is absorbed in it.

39.
It (the mind) becoming insensible to the external impressions, becomes one with the sound as milk with water and then becomes rapidly absorbed in Chidakasa (the Akasa where Chit prevails).

40.
Being indifferent towards all objects, the Yogin having controlled his passions, should by continual practice concentrate his attention upon the sound which destroys the mind.

41.
Having abandoned all thoughts and being freed from all actions, he should always concentrate his attention on the sound and (then) his Chitta becomes absorbed in it.

42-43(a). Just as the bee drinking the honey (alone) does not care for the odour, so the Chitta which is always absorbed in sound, does not long for sensual objects, as it is bound by the sweet smell of Nada and has abandoned its flitting nature.

43(b)-44(a). The serpent Chitta through listening to the Nada is entirely absorbed in it and becoming unconscious of everything concentrates itself on the sound.
44(b)-45(a). The sound serves the purpose of a sharp goad to control the maddened elephant – Chitta which roves in the pleasure-garden of the sensual objects.
45(b)-46(a). It serves the purpose of a snare for binding the deer – Chitta. It also serves the purpose of a shore to the ocean waves of Chitta.
46(b)-47(a). The sound proceeding from Pranava which is Brahman is of the nature of effulgence; the mind becomes absorbed in it; that is the supreme seat of Vishnu.
47(b)-48(a). The sound exists till there is the Akasic conception (Akasa-Sankalpa). Beyond this, is the (Asabda) soundless Para-Brahman which is Paramatman.
48(b). The mind exists so long as there is sound, but with its (sound's cessation) there is the state called Unmani of Manas (viz., the state of being above the mind).
49(a). This sound is absorbed in the Akshara (indestructible) and the soundless state is the supreme seat.
49(b)-50(a). The mind which along with Prana (Vayu) has (its) Karmic affinities destroyed by the constant concentration upon Nada is absorbed in the unstained One. There is no doubt of it.
50(b)-51(a). Many myriads of Nadas and many more of Bindus – (all) become absorbed in the Brahma-Pranava sound.
51(b)-52(a). Being freed from all states and all thoughts whatever, the Yogin remains like one dead. He is a Mukta. There is no doubt about this.
52(b). After that, he does not at any time hear the sounds of conch or Dundubhi (large kettle drum).
53.
The body in the state of Unmani is certainly like a log and does not feel heat or cold, joy or sorrow.

54.
The Yogin's Chitta having given up fame or disgrace is in Samadhi above the three states.

55.
Being freed from the waking and the sleeping states, he attains to his true state.

56.
When the (spiritual) sight becomes fixed without any object to be seen, when the Vayu (Prana) becomes still without any effort, and when the Chitta becomes firm without any support, he becomes of the form of the internal sound of Brahma-Pranava.

Such is the Upanishad.
Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nadabindu Upanishad, as contained in the Rig-Veda.

8. Nirvana Upanishad

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Now we shall expound the Nirvanopanishad.

2.
The Paramahamsa: I am He.

3.
The mendicant monks who wear marks of renunciation inwardly.
[They are the ascetics
entitled to study this Upanishad.]

4.
(They are) the protectors of the field in which I-ness (indicative of
the separateness of the Self) is destroyed.

5.
Their settled conclusion is partless like ether.

6.
(Their heart) is the river of immortal waves.

7.
(Their heart) is imperishable and unconditioned.

8.
(Their preceptor) is the (realized) sage free from doubts.

9.
The divine being (they adore is) final beatitude.

10.
Their activity is free of family (and other) ties.

11.
Their knowledge is not isolated.

12.
(They study and/or teach) the higher scripture.

13.
(They constitute) the propless monastic centre.

14.
Their dedication (is to reveal Brahman) to a group (of worthy disciples).

15.
The instruction is the non-existence (of things other than Brahman).

16.
This dedication brings joy and purification (to the disciples).

17.
Their sight is (like) seeing the twelve suns.

18.
Discrimination (of the real from the unreal) is (their) protection.

19.
Their compassion aloe is the sport.

20.
(They wear) the garland of bliss.

21.
In the cave of one seat (is) their audience of happiness, free from restrictions of yoga-postures.

22.
(They) subsist on food not prepared (specially for them).

23.
Their conduct is in consonance with the realization of the oneness of the Self and Brahman (Hamsa).

24.
They demonstrate to disciples (by their conduct) that Brahman is present in all beings.

25.
True conviction is their patched garment. Non-alignment is their loin-cloth. Reflection (of the truths of the Vedanta) is their (emblematic-)staff. The vision of Brahman (as non-different from the Self) is their yoga-cloth. Sandals (consist in avoiding contact with worldly) wealth. Activity (for bare living) at the behest of others. Their bondage (is only in the desire to direct) the Kundalini (into the Susumna). Liberated while alive, as they are freed from denial of the highest (Brahman). The oneness with Siva is their sleep. True knowledge (by denying joy in Avidya) or the Khechari-mudra is their

supreme bliss.

26.
The (bliss of) Brahman is free from the (three) qualities (Sattva, Rajas and Tamas).

27.
(Brahman) is realized by discrimination (of the real from the unreal) (and) it is beyond the reach of the mind and speech.

28.
The phenomenal world is impermanent as it is produced (from Brahman which alone is real); it is similar to a world seen in a dream and an elephant in the sky (i.e. illusory): similarly the cluster of things such as the body is perceived by a network of a multitude of delusions and it is fancied to exist as a serpent in a rope (due to imperfect knowledge).

29.
The (worship of) gods named Vishnu, Brahma and a hundred others culminates (in Brahman).

30.
The goad is the path.

31.
(The path) is not void, only conventional.

32.

The strength of the supreme Lord (is the support to the aerial path).

33.
The Yoga accomplished by truth is the monastery.

34.
The position (heaven) of gods does not constitute its real nature.

35.
The prime source Brahman is self-realization.

36.
(The ascetic) shall meditate on the absence of distinction, based on the Gayatri through the Ajapa Mantra.

37.
Restraint on the mind is the patched garment.

38.
By Yoga (there is) the vision (experience) of the nature of everlasting bliss.

39.
Bliss is the alms that he enjoys.

40.
Residence even in the great cemetery is as in a pleasure garden.

41.
A solitary place is the monastery.

42.
Complete quiescence of the mind is the practice of Brahmavidya.

43.
His movement is to unmani state.

44.
His pure body is the propless seat of dignity.

45.
His activity is the bliss of the waves of immortality.

46.
The ether of consciousness is the great established conclusion.

47.
Instruction in the emancipating mantra results in efficiency of bodily limbs and mind for possessing divine power in practising tranquillity, self-restraint, etc., and in the realization of the oneness of the (so-called) higher and lower Self.

48.
The presiding deity (of the Taraka) is the everlasting bliss of non-duality.

49.
The voluntary religious observance is the restraint of the inner senses.

50.
Renouncing (tyaga) is the giving up of fear, delusion, sorrow and anger.

51.
(Renouncing results is) the enjoyment of bliss in the identity of the higher and lower (self).

52.
Unrestrainedness is pure power.

53.
When the reality of Brahman shines in the self there is the annihilation of the phenomenal world which is enveloped by the power of Shiva (Maya); similarly the burning of the existence or non-

existence of the aggregate of the causal, subtle and gross bodies.

54.
He realizes Brahman as the prop of the ether.

55.
The auspicious fourth state is the sacred thread; the tuft (too) consists of that.

56.
(To him) the created world consists of consciousness; (so also) the immovable and the group of various beings.

57.
Uprooting (the effect of) karman is (mere) talk; in the cemetery (Self-Brahman), illusion, ‘mine-ness’ and ego have been burnt.

58.
(The realized Parivrajaka) has his body intact.

59.
Meditation on the true form which is beyond the three attributes (of Sattva, Rajas and Tamas); (even this) condition (of distinction ‘I am Brahman’) is a delusion which shall be annihilated The burning of the attitude of passion, etc., (ought to be done). The loin cloth ought to be rough and tight (so that the vital energy moves upward in perpetual celibacy). Deer-skin garment for long (and later to be unclad). The unstruck mantra (the Om in the fourth state turiya) is practised by refraining from (worldly) action. Conducting himself freely (as he has reached a stage which is beyond good and bad, he realizes) his true nature which is liberation.

60.
His conduct (of serving a primary Avadhuta) as a ship (to cross the

ocean of worldly life and) reach the transcendent Brahman; practising celibacy till tranquillity is attained; getting instruction in the stage of a celibate student, or learning (the truth) in the stage of a dweller in the forest (Vanaprastha) he (embraces) renunciation wherein all (true) knowledge is established; at the end he becomes of the form of the indivisible Brahman, the eternal, the annihilator of all doubts.

61.
This Nirvanopanishad (the secret doctrine leading to final beatitude) shall not be imparted to one other than a disciple or a son. Thus (ends) the Upanishad.

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nirvanopanishad, as contained in the Rig-Veda.

9. Saubhagya Lakshmi Upanishad

Om ! Speech is rooted in my thought (mind) and my thought is rooted

in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the
Veda.

Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !

Om ! Peace ! Peace ! Peace !

I-1: Then the Gods said to the Lord: Lord ! Expound for us the science of the Goddess of Prosperity.

I-2: The Lord, the primeval Narayana, replied: Be it so. With intent minds, all of you Gods, listen ! With the aid of the fifteen verses beginning with the verse ‘hiranyavarnam’ (of the hue of gold), etc.,
meditate on the four-armed Sri (the Goddess of Prosperity), whose form is that of the Fourth, who is beyond the Fourth, who is supreme over all, who is present in all consecrated seats, and who is encircled by the divinities of the seats, major and minor.
I-3: Now, the seers of the hymn on Sri consisting of fifteen verses are Ananda, Kardama, Chiklita and Indirasuta. Of the first verse, the seer is Sri. Of the (next) fourteen verses, the seers are Ananda etc. Of the first three verses, ‘hiranyavarnam’, etc., the metre is Anustubh. Of the verse ‘kamso’smi’, the metre is brihati, of the two others Tristubh (is the metre); of the next eight the metre is Anustubh. Of the remainder, the metre is Prastarapankti. The divinity is the Fire which is Sri. The seed is ‘hiranyavarnam’. The power is ‘kamso’smi’. The consecration of the limbs is (effected) with the words hiranmaya chandra rajatasraja hiranyasraja hiranya hiranyavarna, beginning with Om, ending with Namah (i.e. salutation), and having the nouns declined in the dative case. Next (follows) the consecration of the limbs with the triads of faces. With the verses of the Srisukta themselves consecrate, in order, the head, the eyes, the ears, the nose, the face, the neck, the two arms, the heart, the navel, the privies, the thighs, the knees and the shanks.
I-4: Seated in the spotless lotus
Coloured as its pollen heaps
Bearing in her lotus palms
Lotus pair and symbolled promise
Of fear dispelled and boons bestowed;
With jewelled crown and ornaments diverse Wondrously adorned – Let Sri,
Mother of the world entire,
Promote our fortunes ever.
I-5: Her seat: With the goal kept in view, set down in the pericarp the seed-syllable’ of Sri; and in the eight-petalled, twelve-petalled, and sixteen-petalled lotuses, the half verses of the Srisukta (hymn on Sri); outside it (the sixteen-petalled lotus), (set down) the verse ‘yah sucih’, etc., together with the alphabet (from a to la); (and outside, and all around) set down the ‘seed-syllable’ of Sri. Also, draw the ten limbs of the diagram. Then invoke the Goddess Sri.
I-6: With the limbs (e.g. ‘SRAN salutation to the heart’), the first encasing (is accomplished); with Padma, etc., the second encasing; with the mantras of the Lords of the world, the third; with those of their weapons, the fourth encasing. With the hymn of Sri, invocations, etc., (must be made). Sixteen thousand utterances (of the hymn must be made).
I-7: Of the monosyllabic incantation of Rama, the Goddess of Prosperity, the seer, metre and deity are Bhrigu, Nicird-Gayatri and Sri. The power of the seed is SAM. The six limbs are SRIM, etc.
I-8: Abiding in the lotus, lotus-eyed,
Her home Sri Padmanabha’s breast; Her hands of lotus pair uphold, And surety of gifts and fear dissolved. Shining like to burnished gold Bathed in waters held in jars By trunks of elephant pair agleam Like white and spotless clouds; Her crown with clustered gems bedecked In silk exceeding pure enrobed With sweet unguents anointed May Sri our welfare still promote.
I-9: Her seat: The seat of Rama (the Goddess of Prosperity] consists of eight petals, three circles, divisions comprising twelve houses, and four sides. In the pericarp (are inscribed) the seed of Sri, keeping the goal in view. Worship the nine powers with the words ‘prosperity’, ‘elevation’, ‘glory’, ‘creation’, ‘honour’, ‘humility’, ‘individuality’, ‘upliftment’, and ‘welfare’ in the dative case, each having Om in the beginning and Namah (salutation) in the end.

I-10: The first encasing is done with the limbs; the second with Vasudeva, etc.; the third with Balaki, etc.; the fourth with Indra, etc.
The utterance (of the incantation has to be repeated) twelve lakhs of times.
I-11: Sri Lakshmi, the giver of boons, the spouse of Vishnu, the donor of wealth, of golden form, is decked with a garland of gold, and a chaplet of silver. She has the sheen of gold, is in a fortress of gold, and dwells in the lotus. She holds a lotus in her hand and loves the lotus. The pearl adorns her. She is the moon-goddess and the sun-goddess, is fond of bilva leaves and is mighty. She is enjoyment, release, prosperity, increase, true increase, the ploughing (and the) development. She is the giver of wealth and the mistress of wealth. She is faith, rich in enjoyments, the giver of enjoyments, the upholder, the ordainer – these and similar terms in the dative case, with Om in the beginning and Namah in the end, are the mantras. The seat has eight limbs with the monosyllable inscribed on it. A lakh (in number) are the utterances (of the incantations). The proposition is (made with) a tenth (of the lakh). The oblation is (made with) a hundredth part. The gratification of the twice-born is (won with) a thousandth part.
I-12: Adeptship in the science of Sri is reserved for those who are free from desires; never for those who cherish desires.
II-1: Then the gods said to Him: Expound the principle indicated by the fourth (i.e. the final) Maya. 'Be it so', said He:
Yoga through yoga must be known;
From yoga, yoga does increase;
Who through yoga is ever alert,
That Yogin long delights therein.
II-2: Awake from sleep, eating but little
When food consumed is digested aright,
At ease be seated in a spot secluded,
Untroubled by pests, ever free of desire –
Such is effort. Else restrain the breath
And stray not from the path of practice.

II-3: Filling the mouth with breath, and in Fire's seat
Drawing the down-breath, there arresting,
With fingers six of hands, from thumbs commencing
Stopping the ears, eyes and nostrils, too,
Yogins behold along this way
The inner light; their minds wrapt in the course
Of varied musings on the sacred Om.

II-4: Ears, mouth, eyes and nostrils must, perforce,

Be by yoga stopped;
Clear and flawless then is heard the note
In cleansed Susumna's channel.

II-5: In Anahata, then,
Resonant with strange notes, a sound is heard.
Sacred becomes the yogin's body; thus
With splendour filled and odour heavenly
He is ill no longer;

II-6: His heart is filled;

When heart-space resounds, a Yogin he
Becomes; snapping the second knot, flows
At once the breath to middle region.

II-7: Poised in lotus seat and others, too,
Firm established must the Yogin be.
The knot of Vishnu, then rent asunder

Delight wells up supreme.

II-8: Beyond Anahata, ‘the unstruck note’,
Rises the drum’s resounding sound;
With energy, piercing Rudra’s knot
The maddala’s note is heard.

II-9: The vital breath moves on to Largest Space,
The sure abode of all perfections; thence,
Ignoring mind’s delight, the breath pervades
All yogic seats.

II-10: Yoga achieved, the all-pervading sound
Tinkles and hence is ‘the tinkler’ styled.
Then, integrated, the mind is adored

Of sages like Sanaka and the rest.

II-11: Identifying the finite with the infinite,

The fragments with the Whole, one meditates
On the vast Source; thus fulfilment found
One immortal becomes.

II-12: Through unity with Self, prevent contact
With others; so too, through Self’s being
Oppose ought else’s self; thus, becoming
Truth supreme, of all dualities free,
Supreme is one for ever.

II-13: Renounce the sense of I; yea,
Of this world, of appearance so unlike.
Never again is sorrow for the sage,
Rooted in Truth transcendent.

II-14: Like salt in water melted and fused,
So self and mind in oneness are blended.
That concentration is styled.

II-15: Breath dwindles and mind dissolves

And Bliss homogeneous is found.
This is concentration.

II-16: Fusion of lower and higher selves
Free from all imaginings,
Is styled concentration.

II-17: Rid of the light of wakefulness,
And of the mind that dreams;
Rid of sleep that knows none other,
Free of all that causes pain;
Total void without reflections –
Such is concentration.

II-18: Through ceaseless concentrated sight
When thought of body there is nought;
Then unstirring Self is realized –
This, concentration is called.

II-19: Whithersoever the mind wanders
There, just there, is the prime abode;
There, just there, is supreme Brahman
That abides alike everywhere.
III-1: Next, the gods said to Him: Teach us how to discern the nine wheels. 'Be it similarly', said He: At the base is the wheel of Brahman shaped like a threefold circle of waves. In that root is a power. One should meditate on it in the form of fire. Just there is the seat in the form of desires; it yields the objects of all desires. Such is the basic wheel.
III-2: The second is the wheel of Svadhisthana; it has six petals. In the centre of it is a west-faced phallus. One should meditate on it as resembling a sprout of coral. Right there is the 'seat of the girdle', yielding the power to attract the world.
III-3: The third is the wheel of the navel, a wide whirlpool with a form crooked like a serpent's. Meditate in its centre on the 'serpent power', effulgent like a crore of rising suns and resembling lightning. It has the power of competence and yields all perfections. It is the wheel (called) Manipuraka.
III-4: The wheel of the heart has eight petals and it faces below. In its centre, on the phallus of light, one should meditate. The symbol (of the divine Power), here, is the swan. She is beloved of all and enchants all the worlds.
III-5: The wheel of the throat (extends over) the breadth of four fingers. There on the left is Ida, the moon-nerve; on the right is Pingala, the sun-nerve. In its centre, on Susumna of fair colour, one should meditate. Who knows thus becomes the donor of the perfection of Anahata ('the unstruck note').
III-6: The wheel of the palate: There flows the immortal elixir; the image of the tiny bell is in the orifice whence is suspended 'the royal tooth' (the uvula) the tenth opening. One should meditate on the void there. The dissolution of the mind-stuff takes place.
III-7: The seventh, the wheel of the brow, is of the measure of the thumb. There, on the eye of knowledge, shaped like a tongue of flame, one should meditate. That is the root of the skull, the wheel of Ajna, the giver of power over words.

III-8: The Brahman-orifice is the wheel of nirvana. There should one meditate on the opening shaped like a thread of smoke, thinner than a needle. There is the seat of meshes, the yielder of release. Therefore, it is the wheel of supreme Brahman.
III-9: The ninth is the wheel of space. There is the lotus with sixteen petals, facing upwards. Its pericarp in the middle is shaped like the "riple peaks"(the centre of the eyebrows). In its centre one should meditate on the upgoing power, the supreme void. There indeed is the seat of the 'full mount', the instrument of fulfilment of all desires.
III-10: Whoso constantly studies this Upanishad is purified by fire and by air; he comes in possession of all wealth, grains, good sons, wife, horses, lands, elephants, animals, she-buffaloes, female attendants, yoga, and knowledge. No more does he return. Such is the mystic doctrine.
Om ! Speech is rooted in my thought (mind) and my thought is rooted
in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the
Veda.

Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !

Om ! Peace ! Peace ! Peace !

Here ends the Saubhagya-Lakshmi Upanishad, included in the Rig-Veda.
10. Tripura Upanishad
Om ! Speech is rooted in my thought (mind) and my thought is rooted

in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the
Veda.

Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

1.
Three cities are there, and pathways three for all.
(On the dais of Fortune) are letters a, ka, tha and others.
In them there dwells, never-ageing, ancient,
The exceeding grandeur of the gods.

2.
Subject to Her whose sources are nine

Shine forth the centres nine and Yogas nine,
Nine deities and regents of the planets nine,
Gentle healing deities nine and gestures nine.

3.
The One she was, the Foremost;
She was the nine, the nineteen and the twenty-nine;
The forty, she; may the radiant energies three,
As fond mother's love, encircle me.

4.
In the beginning was upblazing Light;
Gloom and Motion stretched athwart the Ageless;
The Moonlight gladness and delights; these spheres
Adorn indeed (the knowers of Brahman).

5.
Of the three lines, abodes, three worlds and three spheres
With triple constituents (She is the prop).
This group of three among the sheaths is prime.

In diagram drawn with mystic words The God of Love with Fortune's Goddess dwells.
6.
The Exhilarating and the Proud,
The Auspicious, the Lucky and the Lovely,
The Perfected, the shy, the Witty One,
The Gratified, the chosen and the Full,
The Wealthy, the Forbidden, the Graceful,
The Eloquent – (These on Consciousness do wait).

7.
Attended thus the Power of Consciousness
Is drunk with the draught of Immortality;
Knowing Her and worshipping Her throne
(Her devotees) on heaven's great vault do dwell
And enter the supreme Triple City.

8.
Desire, the womb, the Digit of Desire,
The Wielder of the Thunderbolt, the Cave,
Ha sa, the Wind, the Cloud, the King of Heaven,

Yet again the Cave, sa ka la and maya –
Such is the primeval Wisdom, embracing all,
Mother of the vast universe.

9.
Uttering in secret Her three basic letters –
The sixth, the seventh and the eighth –
Lauding the Lord, the theme of the Upanishads,
The Seer, the Fashioner, the Free to Will,
(Seekers) achieve the state of Immortality.

10.
The Mother of the Universe sustains
Her abode – the Destroyer's Face, the Circle of the Sun,
The core of sounds, the span of time,
The Eternal, half the lunar month;
With sixteen (She sustains the core of their abode).

11.
Or, worshipping the digit of desire in its manifold forms,
Enthroned in the three cavernous homes and in symbols

Of the rounded breasts and face set in the spheres, The man of desires gains that which he wants.

12.
Dressed fish, goat's flesh,
Cooked rice, pleasure of sex,
Who offers to the Goddess great,
Merit and success for himself achieves.

13.
With (Sarasvati) fair and (Lakshmi), World's Mother,
(Gauri), roseate, primeval Power, withdrawer of the world,
Binds with noose creatures who grasp, and tread
Attachment's path; and swiftly smites with bow and arrows five.

14-15. The Power of Consciousness and desire's Lord,
Lord of auspicious powers, coequals both,
Of equal prowess, in energy equal,
Grant gifts to the fortunate here.
Of the two, the un-ageing Power, the world's womb,

With offering of knowledge pleased,

Removes the aspirant's twofold sheath.
With mind averted from illusion's sphere
He becomes Creator, Protector,
Withdrawer of the world;
Nay, one with Cosmic Being.

16. This is Tripura's great Upanishad, Imperishable, which, in glorious words The Rig, Yajus, Saman and Atharvan And other forms of knowledge laud.
Om, Hrim, Om, Hrim – thus ends the secret doctrine.
Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

Here ends the Tripura Upanishad, included in the Rig-Veda.

SUKLA-YAJUR-VEDA

11. Adhyatma Upanishad
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
In the cave of the body is eternally set the one unborn.
The earth is His body.
(Though) moving within the earth, the earth knows Him not.
The water is His body.
(Though) moving within the water, the water knows Him not.
The fire is His body.
(Though) moving within the fire, the fire knows Him not.
The air is His body.
(Though) moving within the air, the air knows Him not.
The ether is His body.
(Though) moving within the ether, the ether knows Him not.
The mind is His body.
(Though) moving within the mind, the mind knows Him not.
The intellect is His body.

(Though) moving within the intellect, the intellect knows Him not.

The ego is His body.
(Though) moving within the ego, the ego knows Him not.
The mind-stuff is His body.
(Though) moving within the mind-stuff, the mind-stuff knows Him not.
The unmanifest is His body.
(Though) moving within the unmanifest, the unmanifest knows Him not.
The imperishable is His body.
(Though) moving within the imperishable, the imperishable knows Him not.
The Death is His body.
(Though) moving within Death,
Death knows Him not.
He, then, is the inner-self of all beings, sinless, heaven-born, luminous, the sole Narayana.

1.
Superimposition is the thought, 'I am and mine are the body, the senses, etc., which are all other than the Self. Through devotion to Brahman, the wise man should repudiate it.

2.
Knowing oneself to be the subject, the witness of intellect and its operations, reject the idea of the Self being other than the subject, identifying the 'I' with that (the subject).

3.
Rejecting conformity with the world, the body, and the Shastras, remove superimposition on the Self.

4.
The mind of the Yogin perishes as he stays without intermission in the Self alone, knowing, through reasoning, Shruti, and experience, that one is the Self of all beings.

5.
Without granting for a moment even a toe-hold for sleep, gossip, verbal exchanges, etc., and self-forgetfulness, meditate on the Self in the self.

6.
Casting the body far aside, the offspring of parental exudations, as its status is no better than that of an outcast, and becoming Brahman, seek fulfilment.

7.
Dissolve the self in the supreme Self as the pot-space is dissolved in infinite space; then, as the Infinite be silent for ever, O sage !

8.
Having become the self-luminous Substratum, as Being, reject both the macrocosm and the microcosm which are but abodes of impurities.

9.

Locating the body-bound I-sense in the ever-blissful spiritual Self, renounce the subtle body; eternally be the Absolute.

10.
Knowing ‘I am that Brahman’ in which this world appearance (exists) like a city reflected in a mirror, find fulfilment, O sinless one !

11.
Liberated from the grip of egoism, like the moon (after the eclipse), full, ever blissful, self-luminous, one attains one’s essence.

12.
The destruction of actions leads to that of thought; thence results the dwindling of innate impulses (to act). The obliteration of innate impulses is liberation; it is held to be freedom in life.

13.
At all places and by all means, perceiving everything as Spirit, one achieves the dissolution of innate impulses as it strengthens the attitude of universal good will.

14.
Never should one be heedless in devotion to Brahman; ‘heedlessness is death’ so aver the philosophers of Brahman in regard

to (this) science.

15.
Just as a pulled-up water-reed stays not still, even for a moment, so does Maya (ceaselessly) envelop even a wise man if he averts his face (from the Truth).

16.
Whosoever wins absoluteness while alive continues to be absolute even after death. Rooted in concentration, O sinless one, remain steadfast.

17.
With the vision of the non-dual Self through unwavering concentration comes the dissolution without residue of the knots of ignorance in the heart.

18.
Strengthening the sense of Self vis-à-vis this vision, and rejecting it vis-à-vis the ego, etc., remain indifferent to them all, as to objects like pots and clothes.

19.
All things from Brahma down to clumps of grass are nothing but unreal adjuncts. Distinct from the, see one’s Self existing as the immutable plenum.

20.
One’s Self is Brahma, Vishnu, Indra and Shiva; this entire world is one’s Self; other than this Self, there is nothing.

21.
After repudiating all objective appearances superimposed on one's Self, one remains alone as the supreme Brahman, full, non-dual, stirless.

22.
The world is a postulation, as good as non-existent, in the one Reality that is immutable, formless, unqualified; whence is difference ?

23.
(In the one Reality) devoid of distinctions like the percipient,

perception, and the perceived, and of all sufferings, in the absolutely full, spiritual, Self, like unto the ocean at the time of cosmic dissolution, (whence is difference) ?

24.
Darkness implicit in It as in light is the cause of delusion. Whence is difference in the supreme non-dual and unqualified Reality ?

25.
In this uniform and supreme Reality, how can the agent of differences dwell ? In deep sleep that is nothing but bliss who has perceived difference ?

26.
This perception of difference is rooted in the mind (of the percipient); there is none of it in the absence of the mind. Therefore, concentrate the mind on the supreme Self as the subject.

27.
Upon realizing the Self that is impartite bliss as one's own essence (there follows) the savouring of the timeless bliss that is the Self, both externally and internally.

28.
Of detachment the fruit is knowledge: of knowledge the fruit is withdrawal. Experience of Self as bliss leads to peace; again, peace is the fruit of withdrawal.

29.
Without the consequent states, the precedent ones are fruitless, indeed. Cessation is supreme satisfaction; matchless bliss is spontaneous.

30.
The expressed sense of the word tat (God) has Maya for His adjunct; He is the world-cause. He is characterised by omniscience, etc.; is tinged by transcendence, and is essentially Truth and so forth.

31.
The expressed sense of the word 'Tvam' shines forth as the content of the idea and expression 'I'; it is awareness blended with the mind (the inner organ of perception).

32.
Only through the exclusion of Maya and avidya, the adjuncts of God and Jiva is the supreme Spirit, the impartite Being, Consciousness and Bliss, indicated.

33.
‘To listen’, thus is to pursue by means of sentences their import. On the other hand, ‘thinking’ consists in perceiving its consistency with reason.

34.
‘Meditation’ is indeed the exclusive attention of the mind fixed on (the import) rendered indubitable through listening and thinking.

35.
‘Concentration’ is said to be the mind which, outgrowing the dualism between the meditator and meditation, gradually dwells exclusively on the object (of meditation) and is like a flame in a windless spot.

36.
Mind’s modifications in regard to the Self are uncognized in that state; they are (only) inferred as past, after quitting the state of Samadhi.

37.
Crores of karmans, accumulated in this beginningless transmigratory life, are dissolved by means of concentration: (then) pure virtue begins to flourish.

38.
The best knowers of Yoga call this concentration the cloud of virtues, since it rains the flood-waters of virtue in a thousand streams.

39-40. When the load of innate impulses is dissolved without residue by means of this (cloud of virtues) and heaps of karmans, good and evil, are totally eradicated, the major text, which at first shone forth immediately, now unobstructed, yields immediate awareness as (clear) as the myrobalan in the palm (of one’s hand).
41. The non-occurrence of the impulse (to enjoy, etc.,) in regard to the objects of enjoyment marks the acme of detachment. The highest pitch of awareness is (marked by) the non-occurrence of the egoistic sense.
42(a). The acme of withdrawal is (marked by) the non-occurrence of (even) the latent impulse (to enjoy).
42(b). He is the ascetic of steadfast wisdom who enjoys bliss for ever;
43-44(a). Whose self is merged in Brahman alone; who is immutable and quiescent. Wisdom (prajna) is defined as the unwavering spiritual mode whose content is the unity of Brahman and Atman purged (of all adjuncts).
44(b). Whosoever possesses it (wisdom) without a break is liberated in life;
45.
Who has no conceit of ‘I’ in regard to body and senses; nor the conceit of objects in regard to things other than them – who is free from these two conceits in regard to anything whatsoever is liberated-in-life;

46.
Who, in his wisdom, perceives no difference between the subject and Brahman; who neither refers to the creator nor creation is liberated in life.

47.
Whose attitude is the same both when he is honoured by the virtuous and when he is persecuted by the wicked is liberated in life.

48.
He who has realized the truth of Brahman no longer transmigrates, as hitherto; if he does, this truth has not been realized by him; he is but an extrovert.

49.
As long as the experience of pleasure, etc., lasts, so long operative

karmans from the past are held to persist. (Causal) actions precede the occurrence of effects; never is this unpreceded by actions.

50.
Consequent on the experience 'I am Brahman', karmans accumulated in the course of aeons are dissolved, even as the actions in dreams are, upon waking up.

51.
Just as nothing clings to space, so to the sage, who knows the Self to be unattached and indifferent, future actions cling not in the least degree.

52.
Just as space is unaffected by the smell of liquor though it touches the pot (containing the liquor), so is Self unaffected by the attributes of Its adjuncts.

53.
Karmans done before the dawn of knowledge perish not as a result of that knowledge; they must produce their proper effect even as an arrow shot to hit a target (stops not before hitting it).

54.
The arrow discharged (to hit) what was taken for a tiger stops not, though, alter, (the target) is known to be a cow; the target is hit with full force.

55.
'I am un-ageing'; 'I am immortal' – how can one who knows his Self to be such and lives that knowledge fabricate operative past actions ?

56.
Then only is operative past action real when one mistakes one's Self to be the body. The treatment of the body as Self is improper; therefore reject (the notion) of operative past action.

57.
The fabrication of operative past actions is also, indeed, a delusion due to this body.

58.
How can the superimposed be real ? How can the unreal be born ? How can the unborn perish ? How can the unreal own operative past actions ?

59-60. To answer the dull-witted (who) doubtfully ask how this body persists if the entire effects of nescience with their cause are destroyed by knowledge, Shruti, with an outward eye, propounds the theory of operative past actions; not to suggest to the wise that the body, etc., are real.
61.
A total plenum, without beginning and end, measure and change. Massed being and intelligence, massed eternal bliss, undiminishing,

62.
With the sole savour of the subject, full, endless, behold all, Neither to be shunned nor seized, neither to be held nor propped;

63.
Beyond inert forces and actions, subtle, certain, unblemished; Whose essence is beyond thought, beyond mid and words;

64.
Existent, a plenitude, self-proven, pure, awake and matchless. One only is non-dual Brahman; here is no plurality at all.

To Apantaratamas was this science imparted. He imparted it to Brahma, who passed it on to Ghorangiras. The latter gave it to Raikva and Raikva to Rama. Rama imparted it to all beings. This is the injunction in regard to Nirvana; this is the injunction of the Vedas, of the Vedas. This is the secret teaching.
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Adhyatmopanishad belonging to the Sukla-Yajur-Veda.

12. Advaya Taraka Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
That which helps you cross from the fear of birth, aging and death is called Tharakam (Tharayathi means Crosses). Understanding the appearance of the living being and God as separate entities is due to illusion and then examining and understanding the differences which exist in the world by the method of, “It is not this”, “It is not this” and at last what

remains at last is the Adhvaya Brahman (which does not have two forms). To get it we have to practice three aims. 1
In the middle of body there exists the Sushumna Nadi which is as bright as the sun and as cool as the moon. It starts from Mooladhara and goes up to Brahmarandra which is in the top middle of the skull. It is well known that in the middle of it there exists Kundalani which is as bright as crores of suns and as thin as the lotus thread. The man who sees that with his mind's eye attains salvation by getting rid of all sins. 2
One who sees constant light in the top portion of his, in the middle of his forehead has attained mastery of yoga. 3
Wherever it is, if there is light above the head of a one, he is a yogi. 4
The yoga within is of two types viz Poorva (pre) and Uthara (post). The pre yoga is tharaka and the post yoga is amanaska (beyond mind). 5
That which can be realized by sensory organs is one which has a form. That which is in between the eye lids is without form. Always for understanding the things within, practice with deep application of mind is necessary. In Tharaka yoga, the concepts like Daharakasa are understood only by the mind's eye. The Uthara (post) yoga is without form. It is beyond the mind. 6
Without batting the eye lids to see inside and outside, what we are aiming to see is called Sambhavi Mudra. The place where an expert in that type of mudra lives becomes very holy. 7
By the help of a great teacher one tries to find the Thuriya state hidden in either the sahasrara (thousand petal lotus) or the cave of the heart or end of the 12 Nadis. Ability to see it is only through the help of a great teacher. 8
If the teacher, who is a scholar in Vedas, who is a devotee of Lord Vishnu, who does not have jealousy in his mind, who is a great expert in yoga, who practices Yoga and who is the personification of Yoga blesses us, all the ties imposed by birth will vanish. At that moment all the sins committed in all the births will be destroyed. The Upanishad tells that he will achieve all the Purusharthas. 9
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Advaya-Tarakopanishad belonging to the Sukla-Yajur-Veda.
13. Bhikshuka Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Mendicant monks desiring liberation are of four kinds: the Kutichaka, Bahudaka, Hamsa and Paramahamsa.

2.

The Kutichakas (hut-dwelling ascetics) such as (the sages of yore like) Gautama, Bharadvaja, Yajnavalkya and Vasistha, subsist on eight mouthfuls of food and seek liberation alone by the path of yoga.

3.
Next the Bahudaka ascetics (remaining mainly in a holy place of sacred waters) who carry a three-fold emblematic staff (tridanda) and water vessel and wear tuft, sacred thread and ochre coloured garment. Avoiding wine and meat, they subsist on eight mouthfuls of food secured as alms from the houses of Brahmana sages and seek liberation alone in the path of Yoga.

4.
Then come the Hamsa ascetics who shelter for one night in a village, five nights in a town and seven nights or more in a holy place. Subsisting on cow's urine and other products from the cow and always addicted to the chandrayana vow, they seek liberation alone in the path of Yoga.

5.
Then there are the Paramahamsa ascetics (such as the sages of yore like) Samvartaka, Aruni, Svetaketu, Jadabharata, Dattatreya, Suka, Vamadeva and Harita, who live on eight mouthfuls of food and seek liberation alone in the path of Yoga. They take shelter under the shade of trees, in deserted houses or in a cemetery. They may wear a dress or be unclad. They observe neither Dharma nor Adharma (i.e. they are above the laws of the land). They are not conscious of profit and loss of anything. They discard the doctrines of Visishtadvaita (propounded by Ramanuja), the Suddha Dvaita (of Madhvacharya) and the Asuddha Dvaita. Considering equally a pebble, stone and gold they receive alms from (person of) all castes and see the Atman alone everywhere. Unclad, unaffected by pairs (of opposites, heat and cold, etc.,) receiving no gifts, solely adhering to pure meditation, established in the Atman alone, receiving alms at the prescribed time for sustaining life, (taking shelter during nights) in a deserted house, temple, hay stack, ant-hill, shade of a tree, potter's hut, a place where ritual fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall, or a piece of clean ground, they are well on the way to realize Brahman; with pure mind, they give up their bodies in the state of renunciation as a Paramahamsa. They are indeed the Paramahamsas (as they become absorbed in Brahman). Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Bhikshukopanishad belonging to the Sukla-Yajur-Veda.

14. Brihadaranyaka Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !
I-i-1: Om. The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called Vaisvanara, and the body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its ribs the intermediate quarters, its members the seasons, its joints the months and fortnights, its feet the days and nights, its bones the stars and its flesh the clouds. Its half-digested food is the sand, its blood-vessels the rivers, its liver and spleen the mountains, its hairs the herbs and trees. Its forepart is the ascending sun, its hind part the descending sun, its yawning is lightning, its shaking the body is thundering, its making water is raining, and its neighing is voice.
I-i-2: The (gold) vessel called Mahiman in front of the horse, which appeared about it (i.e. pointing it out), is the day. Its source is the eastern sea. The (silver) vessel Mahiman behind the horse, which appeared about it, is the night. Its source is the western sea. These two vessels called Mahiman appeared on either side of the horse. As a Haya it carried the gods, as a Vajin the celestial minstrels, as an Arvan the Asuras, and as an Asva men. The Supreme Self is its stable and the Supreme Self (or the sea) its source.
I-ii-1: There was nothing whatsoever here in the beginning. It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, 'Let me have a mind'. He moved about worshipping (himself). As he was worshipping, water was produced. (Since he thought), 'As I was worshipping, water sprang up', therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka.
I-ii-2: Water is Arka. What was there (like) forth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire.
I-ii-3: He (Viraj) differentiated himself in three ways, making the sun the third form, and air the third form. So, this Prana (Viraj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west, his hip-bones that (north-west) and that (south-west), his sides the south and north, his back heaven, his belly the sky, and his breast this earth. He rests on water. He who knows (it) thus gets a resting place wherever he goes.
I-ii-4: He desired, 'Let me have a second form (body).' He, Death or Hunger, brought about the union of speech (the Vedas) with the mind. What was the seed there became the Year (Viraj). Before him there had been no year. He (Death) reared him for as long as a year, and after this period projected him. When he was born, (Death) opened his mouth (to swallow him). He (the babe) cried 'Bhan!' That became speech.
I-ii-5: He thought, 'If I kill him, I shall be making very little food.' Through that speech and the mind he projected all this, whatever there is – the Vedas Rig, Yajus and Saman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food.
I-ii-6: He desired, 'Let me sacrifice again with the great sacrifice'. He was tired, and he was distressed. While he was (thus) tired and distressed, his reputation and strength departed. The organs are reputation and strength. When the organs departed, the body began to swell, (but) his mind was set on the body.
I-ii-7: He desired, 'Let this body of mine be fit for a sacrifice, and let me be embodied through this', (and entered it). Because the body swelled (Asvat), therefore it came to be called Asva (horse). And because it became fit for a sacrifice, therefore the horse sacrifice came to be known as Asvamedha. He who knows it thus indeed knows the horse sacrifice.

(Imagining himself as the horse and) letting it remain free, he reflected (on it). After a year he sacrificed it to himself, and dispatched the (other) animals to the gods. Therefore (priests to this day) sacrifice to Prajapati the sanctified (horse) that is dedicated to all the gods. He who shines yonder is the horse sacrifice; his body is the year. This fire is Arka; its limbs are these worlds. So these two (fire and the sun) are Arka and the horse sacrifice. These two again become the same god, Death. He (who knows thus) conquers further death, death cannot overtake him, it becomes his self, and he becomes one with these deities.

I-iii-1: There were two classes of Prajapati's sons, the gods and the Asuras. Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of these worlds. The gods said, 'Now let us surpass the Asuras in (this) sacrifice through the Udgitha'.

I-iii-2: They said to the organ of speech, 'Chant (the Udgitha) for us'. 'All right', said the organ of speech and chanted for them. The common good that comes of the organ of speech, it secured for the gods by chanting, while the fine speaking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one speaks improper things.

I-iii-3: Then they said to the nose 'Chant (the Udgitha) for us'. 'All right', said the nose and chanted for them. The common good that comes of the nose, it secured for the gods by chanting, while the fine smelling it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one smells improper things.

I-iii-4: Then they said to the eye 'Chant (the Udgitha) for us'. 'All right', said the eye and chanted for them. The common good that comes of the eye, it secured for the gods by chanting, while the fine seeing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one sees improper things.

I-iii-5: Then they said to the ear 'Chant (the Udgitha) for us'. 'All right', said the ear and chanted for them. The common good that comes of the ear, it secured for the gods by chanting, while the fine hearing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one hears improper things.

I-iii-6: Then they said to the mind 'Chant (the Udgitha) for us'. 'All right', said the mind and chanted for them. The common good that comes of the mind, it secured for the gods by chanting, while the fine thinking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil – struck them with evil.

I-iii-7: Then they said to this vital force in the mouth, 'Chant (the Udgitha) for us'. 'All right', said the vital force and chanted for them. The Asuras knew that through this chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed.

I-iii-8: They said, 'Where was he who has thus restored us (to our divinity)?' (and discovered): 'Here he is within the mouth'. The vital force is called Ayasya Angirasa, for it is the essence of the members (of the body).

I-iii-9: This deity is called Dur, because death is far from it. Death is far from one who knows thus.

I-iii-10: This deity took away death, the evil of these gods, and carried it to where these quarters end. There it left their evils. Therefore one should not approach a person (of that region), nor go to that region beyond the border, lest one imbibe that evil, death.
I-iii-11: This deity after taking away death, the evil of these gods, next carried them beyond death.
I-iii-12: It carried the organ of speech, the foremost one, first. When the organ of speech got rid of death, it became fire. That fire, having transcended death, shines beyond its reach.
I-iii-13: Then it carried the nose. When it got rid of death, it became air. That air, having transcended death, blows beyond its reach.
I-iii-14: Then it carried the eye. When the eye got rid of death, it became sun. That sun, having transcended death, shines beyond its reach.
I-iii-15: Then it carried the ear When the ear got rid of death, it became the quarters. Those quarters, having transcended death, remain beyond its reach.
I-iii-16: Then it carried the mind. When the mind got rid of death, it became the moon. That moon, having transcended death, shines beyond its reach. So does this deity carry one who knows thus beyond death.
I-iii-17: Next it secured eatable food for itself by chanting, for whatever food is eaten, is eaten by the vital force alone, and it rests on that.
I-iii-18: The gods said, 'Whatever food there is, is just this much, and you have secured it for yourself by chanting. Now let us have a share in this food.' 'Then sit around facing me', (said the vital force). 'All right', (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these. So do his relatives sit around facing him who knows thus, and he becomes their support, the greatest among them and their leader, a good eater of food and the ruler of them. That one among his relatives who desires to rival a man of such knowledge is powerless to support his dependants. But one who follows him, or desires to maintain one's dependants being under him, is alone capable of supporting them.
I-iii-19: It is called Ayasya Angirasa, for it is the essence of the members (of the body). The vital force is indeed the essence of the members. Of course it is their essence. (For instance), from whichever member the vital force departs, right there it withers. Therefore this is of course the essence of the members.
I-iii-20: This alone is also Brihaspati (lord of the Rik). Speech is indeed Brihati (Rik) and this is its lord. Therefore this is also Brihaspati.
I-iii-21: This alone is also Brahmanaspati (lord of the Yajus). Speech is indeed Brahman (yajus), and this is its lord. Therefore this is also Brahmanaspati.
I-iii-22: This alone is also Saman. Speech is indeed Sa, and this is Ama. Because it is Sa (speech) and Ama (vital force), therefore Saman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Saman. He who knows this saman (vital force) to be such attains union with it, or lives in the same world as it.
I-iii-23: This indeed is also Udgitha. The vital force is indeed Ut, for all this is held aloft by the vital force, and speech alone is Githa. This is Udgitha, because it is Ut and Githa.
I-iii-24: Regarding this (there is) also (a story): Brahmadatta, the great-grandson of Cikitana, while drinking Soma, said, 'Let this Soma strike off my head if I say that Ayasya Angirasa chanted the Udgitha through any other than this (vital force and speech).' Indeed he chanted through speech and the vital force.
I-iii-25: He who knows the wealth of this Saman (vital force) attains wealth. Tone is indeed its wealth. Therefore one who is going to officiate as a priest should desire to have a rich tone in his voice, and he should do his priestly duties through that voice with a fine tone. Therefore in a sacrifice people long to see a priest with a good voice, like one who has wealth. He who knows the wealth of saman to be such attains wealth.

I-iii-26: He who knows the gold of this Saman (vital force) obtains gold. Tone is indeed its gold. He who knows the gold of Saman to be such obtains gold.
I-iii-27: He who knows the support of this Saman (vital force) gets a resting place. Speech (certain parts of the body) is indeed its support. For resting on speech is the vital force thus chanted. Some say, resting on food (body).
I-iii-28: Now therefore the edifying repetition (Adhyaroha) only of the hymns called Pavamanas. The priest called Prastotir indeed recites the Saman. While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good', 'evil' means death, and 'good' immortality; so it says, 'From death lead me to immortality, i.e. make me immortal'. When it says, 'From darkness lead me to light', 'darkness' means death, and 'light', immortality; so it says, 'From death lead me to immortality, or make me immortal'. In the dictum, 'From death lead me to immortality', the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. I-iv-1: In the beginning, this (universe) was but the self (Viraj) of a human form. He reflected and found nothing else but himself. He first uttered, '' am he'' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Purusha. He who knows thus indeed burns one who wants to be (Viraj) before him.
I-iv-2: He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of ?' From that alone his fear was gone, for what was there to fear ? It is from a second entity that fear comes.
I-iv-3: He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.
I-iv-4: She thought, 'How can he be united with me after producing me from himself ? Well let me hide myself'. She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that onehoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project every thing that exists in pairs, down to the ants.
I-iv-5: He knew, 'I indeed am the creation, for I projected all this'. Therefore he was called Creation. He who knows this as such becomes (a creator) in this creation of Viraj.
I-iv-6: Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both these are without hair at the inside. When they talk of particular gods, saying, 'Sacrifice to him', 'sacrifice to the other one', (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much – food and the eater of food. Soma is food, and fire the eater of food. This is super-creation of Viraj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Viraj.

I-iv-7: This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living. It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self should be realised, for one knows all these through It, just as one may get (an animal) through its foot-prints. He who knows It as such obtains fame and association (with his relatives).
I-iv-8: This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(what you hold) dear will die' – he is certainly competent (to say so) – it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal.
I-iv-9: They say: Men think, 'Through the knowledge of Brahman we shall become all'. Well, what did that Brahman know by which It became all ?
I-iv-10: This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman'. Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun'. And to this day whoever in like manner knows It as, 'I am Brahman', becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another', does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals ? Therefore it is not liked by them that men should know this.
I-iv-11: In the beginning this (the Kshatriya and other castes) was indeed Brahman, one only. Being one, he did not flourish. He specially projected an excellent form, the Kshatriya – those who are Kshatriyas among the gods: Indra, Varuna, the moon, Rudra, Parjanya, Yama, Death, and Isana. Therefore there is none higher than the Kshatriya. Hence the Brahmana worships the Kshatriya from a lower position in the Rajasuya sacrifice. He imparts that glory to the Kshatriya. The Brahmana is the source of the Kshatriya. Therefore, although the king attains supremacy (in the sacrifice), at the end of it he resorts to the Brahmana, his source. He who slights the Brahmana, strikes at his own source. He becomes more wicked, as one is by slighting one's superior.
I-iv-12: Yet he did not flourish. He projected the Vaisya – those species of gods who are designated in groups: the Vasus, Rudras, Adityas, Visvadevas and Maruts.
I-iv-13: He did not still flourish. He projected the Sudra caste – Pusan. This (earth) is Pusan. For it nourishes all this that exists.
I-iv-14: Yet he did not flourish. He specially projected that excellent form, righteousness (Dharma). This righteousness is the controller of the Kshatriya. Therefore there is nothing higher than that. (So) even a weak man hopes (to defeat) a stronger man through righteousness, as (one contending) with the king. That righteousness, as (one contending) with the king. That righteousness is verily truth. Therefore they say about a person speaking of truth, 'He speaks of righteousness', or about a person speaking of righteousness, 'He speaks of truth', for both these are but righteousness.

I-iv-15: (So) these (four castes were projected) – the Brahmana, Kshatriya, Vaisya and Sudra. He became a Brahmana among the gods as Fore, and among men as the Brahmana. (He became) a Kshatriya through the (divine) Kshatriyas, a Vaisya through the (divine) Vaisyas and a Sudra through the (divine) Sudra. Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brahmana. For Brahman was in these two forms. If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him – as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.
I-iv-16: Now this self (the ignorant man) is an object of enjoyment to all beings. That he makes oblations in the fire and performs sacrifices is how he becomes such an object to the gods. That he studies the Vedas is how he becomes an object of enjoyment to the Rishis (sages). That he makes offerings to the Manes and desires children is how he becomes such an object to the Manes. That he gives shelter to men as well as food is how he becomes an object of enjoyment to men. That he gives fodder and water to the animals is how he becomes such an object to hem. And that beasts and birds, and even the ants, feed in his home is how he becomes an object of enjoyment to these. Just as one wishes safety to one's body, so do all beings wish safety to him who knows it as such. This indeed has been known, and discussed.
I-iv-17: This (aggregate of desirable objects) was but the self in the beginning – the only entity. He desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites'. This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.' Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors – the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this. I-v-1: That the father produced seven kinds of food through meditation and rites (I shall disclose). One is common to all eaters. Two he apportioned to the gods. Three he designed for himself. And one he gave to the animals. On it rests everything – what lives and what does not. Why are they not exhausted, although they are always being eaten ? He who knows this cause of their permanence eats food with Pratika (pre-eminence). He attains (identity with) the gods and lives on nectar. These are the verses.

I-v-2: 'That the father produced seven kinds of food through meditation and rites' means that the father indeed produced them through meditation and rites. 'One is common to all eaters' means, this food that is eaten is the common food of all eaters. He who adores (monopolises) this food is never free from evil, for this is general food. 'Two he apportioned to the gods' means making oblations in the fire, and offering presents otherwise to the gods. Therefore people perform both these. Some, however, say, those two are the new and full moon sacrifices. Therefore one should not be engrossed with sacrifices for material ends. 'One he gave to the animals' – it is milk. For men and animals first live on milk alone. Therefore they first make a new-born babe lick clarified butter or suckle it. And they speak of a new-born calf as not yet eating grass. 'On it rests everything – what lives and what does not' means that on milk indeed rests all this that lives and that does not. It is said that by making offerings of

milk in the fire for a year one conquers further death. One should not think like that. He who knows as above conquers further death the very day he makes that offering, for he offers all eatable food to the gods, 'Why are they not exhausted, although they are always being eaten ?' – means that the being (eater) is indeed the cause of their permanence, for the produces this food again and again. 'He who knows this cause of their permanence' means that the being (eater) is indeed the cause of their permanence, for he produces this food through his meditation for the time being and rites. If he does not do this, it will be exhausted. 'He eats food with Pratika'; 'Pratika' means pre-eminence; hence the meaning is, pre-eminently. 'He attains the gods and lives on nectar' is a eulogy.
I-v-3: 'Three he designed for himself' means: the mind, the organ of speech and the vital force; these he designed for himself. (They say), 'I was absent-minded, I did not see it', 'I was absent-minded, I did not hear it'. It is through the mind that one sees and hears. Desires, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear – all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing, but it cannot itself be revealed. Prana, Apana, Vyana, Udana, Samana and Ana -all these are but the vital forces. This body is identified with these – with the organ of speech, the mind and the vital force.
I-v-4: These are the three worlds. The organ of speech is this world (the earth), the mind is the sky, and the vital force is that world (heaven).
I-v-5: These are the three Vedas. The organ of speech is the Rig-Veda, the mind is the Yajur-Veda and the vital force the Sama-Veda.
I-v-6: These are the gods, the Manes and men. The organ of speech is the gods, the mind the Manes, and the vital force men.
I-v-7: These are the father, mother and child. The mind is the father, the organ of speech the mother, and the vital force the child.
I-v-8: These are what is known, what it is desirable to know, and what is unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him (who knows this) by becoming that (which is known).
I-v-9: Whatever it is desirable to know is a form of the mind, for the mind is what it is desirable to know. The mind protects him (who knows this) by becoming that (which it is desirable to know).
I-v-10: Whatever is unknown is a form of the vital force, for the vital force is what is unknown. The vital force protects him (who knows this) by becoming that (which is unknown).
I-v-11: The earth is the body of that organ of speech, and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far does this fire.
I-v-12: Heaven is the body of this mind, and that sun is its luminous organ. And as far as the mind extends, so far extends heaven, and so far does that sun. The two were united, and from that the vital force emanated. It is the Supreme Lord. It is without a rival. A second being is indeed a rival. He who knows it as such has no rival.
I-v-13: Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world.
I-v-14: This Prajapati (Hiranyagarbha) has sixteen digits and is represented by the year. The nights (and days) are his fifteen digits, and the constant one is his sixteenth digit. He (as the moon) is filled as well as wasted by the nights (and days). Through this sixteenth digit he permeates all these living beings on the new-moon night and rises the next morning.

Therefore on this night one should not take the life of living beings, not even of a chameleon, in adoration of this deity alone.
I-v-15: That Prajapati who has sixteen digits and is represented by the year is indeed this man who knows as above. Wealth constitutes his fifteen digits, and the body his sixteenth digit. He is filled as well as wasted by wealth. This body stands for a nave, and wealth is the felloe. Therefore if a man loses everything, but he himself lives, people say that he has only lost his outfit.
I-v-16: There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation.
I-v-17: Now therefore the entrusting: When a man thinks he will die, he says to his son, 'You are Brahman, you are the sacrifice, and you are the world'. The son replies, 'I am Brahman, I am the sacrifice, and I am the world.' (The father thinks 'Whatever is studied is all unified in the word "Brahman". Whatever sacrifices there are, are all unified in the word "sacrifice". And whatever worlds there are, are all unified in the world "world". All this (the duties of a householder) is indeed this much. He, being all this, will protect me from (the ties of) this world.' Therefor they speak of an educated son as being conducive to the world. Hence (a father) teaches his son. When a father who knows as above departs from this world, he penetrates his son together with the organ of speech, the mind and the vital force. Should anything be left undone by him through any slip the son exonerates him from all that. Therefore he is called a son. The father lives in this world through the son. Divine and immortal speech, mind and vital force permeate him.
I-v-18: The divine organ of speech from the earth and fire permeates him. That is the divine organ of speech through which whatever he says is fulfilled.
I-v-19: The divine mind from heaven and the sun permeates him. That is the divine mind through which he only becomes happy and never mourns.
I-v-20: The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them.
But only merit goes to him. No demerit ever goes to the gods.
I-v-21: Now a consideration of the vow: Prajapati projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, 'I will go on speaking'. The eye: 'I will see'. The ear: 'I will hear'. And so did the other organs according to their functions. Death captured them in the form of fatigue – it overtook the, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. 'This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.' They all assumed its form. Therefore they are called by this name of 'Prana'. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.
I-v-22: Now with reference to the gods: Fire took a vow, 'I will go on burning.' The sun: 'I will give heat'. The moon: 'I will shine'. And so did the other gods according to their functions. As is the vital force in the body among these organs, so is Vayu (air) among these gods. Other gods sink, but not air. Air is the deity that never sets.
I-v-23: Now there is this verse; 'The gods observed the vow of that from which the sun rises and in which he sets. It is (followed) to-day, and it will be (followed) to-morrow.' The sun

indeed rises from the vital force and also sets in it. What these (gods) observed then, they observe to this day. Therefore a man should observe a single vow – do the functions of the Prana and Apana (respiration and excretion), lest the evil of death (fatigue) should overtake him. And if he observes it, he should seek to finish it. Through it he attains identity with this deity, or lives in the same world with it.
I-vi-1: This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names.
I-vi-2: Now of forms the eye (anything visible) is the Uktha (source), for all forms spring from it. It is their Saman (common feature), for it is common to all forms. It is their Brahman (self), for it sustains all forms.
I-vi-3: And of actions the body (activity) is the Uktha (source), for all actions spring from it. It is their Saman (common feature), for it is common to all actions. It is their Brahman (self), for it sustains all actions. These three together are one – this body, and the body, although one, is these three. This immortal entity is covered by truth (the five elements): The vital force is the immortal entity, and name and form and truth; (so) this vital force is covered by them.
II-i-1: Om. There was a man of the Garga family called Proud Balaki, who was a speaker. He said to Ajatasatru, the king of Benares, ‘I will tell you about Brahman’. Ajatasatru said, ‘For this proposal I give you a thousand (cows). People indeed rush saying "Janaka, Janaka". (I too have some of his qualities.)’
II-i-2: Gargya said, ‘That being who is in the sun, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as all-surpassing, as the head of all beings and as resplendent. He who meditates upon him as such becomes all-surpassing, the head of all beings and resplendent.
II-i-3: Gargya said, ‘that being who is in the moon, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as the great, white-robed, radiant Soma.’ He who meditates upon him as such has abundant Soma pressed in his principal and auxiliary sacrifices every day, and his food never gets short.
II-i-4: Gargya said, ‘That being who is in lightning, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as powerful’. He who meditates upon him as such becomes powerful, and his progeny too becomes powerful.
II-i-5: Gargya said, ‘This being who is in the ether, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as full and unmoving’. He who meditates upon him as such is filled with progeny and cattle, and his progeny is never extinct from this world.
II-i-6: Gargya said, ‘This being who is in air, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as the Lord, as irresistible, and as the unvanquished army.’ He who meditates upon him as such ever becomes victorious and invincible, and conquers his enemies.
II-i-7: Gargya said, ‘This being who is in fire, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as forbearing’. He who meditates upon him as such becomes forbearing, and his progeny too becomes forbearing.

II-i-8: Gargya said, ‘This being who is in water, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as agreeable’. He who meditates upon him as such has only agreeable things coming to him, and not contrary ones; also from him are born children who are agreeable.
II-i-9: Gargya said, ‘This being who is in a looking-glass, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as shining’. He who

meditates upon him as such becomes shining, and his progeny too becomes shining. He also outshines all those with whom he comes in contact.
II-i-10: Gargya said, ‘This sound that issues behind a man as he walks, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as life’. He who meditates upon him as such attains his full term of life in this world, and life does not depart from him before the completion of that term.
II-i-11: Gargya said, ‘This being who is in the quarters, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as second and as non-separating’. He who meditates upon him as such gets companions, and his followers never depart from him.
II-i-12: Gargya said, ‘This being who identifies himself with the shadow, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as death’. He who meditates upon him as such attains his full term of life in this world, and death does not overtake him before the completion of that term.
II-i-13: Gargya said, ‘This being who is in the self, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as self-possessed.’ He who meditates upon him as such becomes self-possessed, and his progeny too becomes self-possessed. Gargya remained silent.
II-i-14: Ajatasatru said, ‘is this all ?’ ‘This is all’. ‘By knowing this much one cannot know (Brahman)’. Gargya said, ‘I approach you as a student’.
II-i-15: Ajatasatru said, ‘It is contrary to usage that a Brahmana should approach a Kshatriya thinking, "he will teach me about Brahman". However I will instruct you’. Taking Gargya by the hand he rose. They came to a sleeping man. (Ajatasatru) addressed him by these names, Great, White-robed, radiant, Soma’. The man did not get up. (The King) pushed him with the hand till he awoke. Then he got up.
II-i-16: Ajatasatru said, ‘When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come ?’ Gargya did not know that.
II-i-17: Ajatasatru said, ‘When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed’.
II-i-18: When it thus remains in the dream state, these are its achievements: It then becomes an emperor, as it were, or a noble Brahmana, as it were, or attains states high or low, as it were. As an emperor, taking his citizens, moves about as he pleases in his own territory, so does it, thus taking the organs, move about as it pleases in its own body.
II-i-19: Again when it becomes fast asleep – when it does not know anything – it comes back along the seventy-two thousand nerves called Hita, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brahmana lives, having attained the acme of bliss, so does it remain.
II-i-20: As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is ‘the Truth of Truth’. The vital force is truth, and It is the Truth of that.
II-ii-1: He who knows the calf with its abode, its special resort, its post and its tether kills his seven envions kinsmen: the vital force in the body is indeed the calf; this body is its abode, the head its special resort, strength its post, and food its tether.
II-ii-2: These seven gods that prevent decay worship it: Through these pink lines in the eye Rudra attends on it; through the water that is in the eye, Parjanya; through the pupil, the sun; through the dark portion, fire; through the white portion, Indra; through the lower eye-lid the

earth attends on it; and through the upper eye-lid, heaven. He who knows it as such never has any decrease of food.
II-ii-3: Regarding this there is the following pithy verse: 'there is a bowl that has its opening below and bulges at the top; various kinds of knowledge have been put in it; seven sages sit by its side, and the organ of speech, which has communication with the Vedas, is the eighth'. The 'bowl that has its opening below and bulges at the top' is the head of ours, for it is the bowl that has its opening below and bulges at the top. 'various kinds of knowledge have been put in it', refers to the organs; these indeed represent various kinds of knowledge. 'Seven sages sit by its side', refers to the organs; they indeed are the sages. 'The organ of speech, which has communication with the Vedas, is the eighth', because the organ of speech is the eighth and communicates with the Vedas.
II-ii-4: These two (ears) are Gotama and Bharadvaja: this one is Gotama, and this one is Bharadvaja: These two (eyes) are Visvamitra and Jamadagni: this one is Visvamitra, and this one Jamadagni. These two (nostrils) are Vasistha, and Kashyapa: this one is Vasistha, and this one Kashyapa: the tongue is Atri, for through the tongue food is eaten. 'Atri' is but this name 'Atti'. He who knows it as such becomes the eater of all, and everything becomes his food.
II-iii-1: Brahman has but two forms – gross and subtle, mortal and immortal, limited and unlimited, defined and undefined.
II-iii-2: The gross (form) is that which is other than air and the ether. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the sun that shines, for it is the essence of the defined.
II-iii-3: Now the subtle – it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods.
II-iii-4: Now with reference to the body: the gross form is but this – what is other than (the corporeal) air and the ether that is in the body. It is mortal, it is limited and it is defined. The essence of that which is gross, mortal, limited and defined is the eye, for it is the essence of the defined.
II-iii-5: Now the subtle – it is (the corporeal) air and the ether that is in the body. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is this being that is in the right eye, for this is the essence of the undefined.
II-iii-6: The form of that 'being' is as follows: like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this'. Because there is no other and more appropriate description than this 'Not this'. Now Its name: 'The Truth of truth'. The vital force is truth, and It is the Truth of that.
II-iv-1: 'Maitreyi, my dear', said Yajnavalkya, 'I am going to renounce this life. Allow me to finish between you and Katyayani'.
II-iv-2: Thereupon Maitreyi said, 'Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that ?' 'No', replied Yajnavalkya, 'your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth.'
II-iv-3: Then Maitreyi said, 'What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).'
II-iv-4: Yajnavalkya said, 'My dear, you have been my beloved (even before), and you say what is after my heart. Come, take your seat, I will explain it to you. As I explain it, meditate (on its meaning).
II-iv-5: He said: 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for

one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.
II-iv-6: The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these beings, and this all are this Self.
II-iv-7: As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.
II-iv-8: As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.
II-iv-9: As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.
II-iv-10: As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).
II-iv-11: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours , as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.
II-iv-12: As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from wheresoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The Self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.
II-iv-13: Maitreyi said, 'Just here you have thrown me into confusion, sir – by saying that after attaining (oneness) the self has no more consciousness'. Yajnavalkya said, 'Certainly, I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyi'.
II-iv-14: Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the self, then what should one smell and through what, what should one see and through what, what should one

hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what ? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower ?
II-v-1: This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body.
(These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-2: This water is (like) honey to all beings, and all beings are (like) honey to this water. (The same with) the shining immortal being who is in this water, and the shining, immortal being identified with the seed in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-3: This fire is (like) honey to all beings, and all beings are (like) honey to this fire. (The same with) the shining immortal being who is in this fire, and the shining, immortal being identified with the organ of speech in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-4: This air is (like) honey to all beings, and all beings are (like) honey to this air. (The same with) the shining immortal being who is in this air, and the shining, immortal being who is the vital force in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-5: This sun is (like) honey to all beings, and all beings are (like) honey to this sun. (The same with) the shining immortal being who is in this sun, and the shining, immortal being identified with the eye in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-6: These quarters is (like) honey to all beings, and all beings are (like) honey to these quarters. (The same with) the shining immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-7: This moon is (like) honey to all beings, and all beings are (like) honey to this moon. (The same with) the shining immortal being who is in this moon, and the shining, immortal being identified with the mind in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-8: This lightning is (like) honey to all beings, and all beings are (like) honey to this lightning. (The same with) the shining immortal being who is in this lightning, and the shining, immortal being identified with light in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-9: This cloud is (like) honey to all beings, and all beings are (like) honey to this cloud. (The same with) the shining immortal being who is in this cloud, and the shining, immortal being identified with sound and voice in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-10: This ether is (like) honey to all beings, and all beings are (like) honey to this ether. (The same with) the shining immortal being who is in this ether, and the shining, immortal being identified with the ether in the heart, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-11: This righteousness (Dharma) is (like) honey to all beings, and all beings are (like) honey to this righteousness. (The same with) the shining immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-12: This truth is (like) honey to all beings, and all beings are (like) honey to this truth. (The same with) the shining immortal being who is in this truth, and the shining, immortal being identified with truth in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-13: This human species is (like) honey to all beings, and all beings are (like) honey to this human species. (The same with) the shining immortal being who is in this human species, and the shining, immortal being identified with the human species in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-14: This (cosmic) body is (like) honey to all beings, and all beings are (like) honey to this (cosmic) body. (The same with) the shining immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-15: This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self.
II-v-16: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi (Mantra) said, ‘O Asvins in human form, that terrible deed called Damsa which you committed out of greed, I will disclose as a cloud does rain – (how you learnt) the meditation on things mutually helpful that Dadhyac, versed in the Atharva-Veda, taught you through a horse’s head.
II-v-17: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, ‘O Asvins, you set a horse’s head on (the shoulders of) Dadhyac, versed in the Atharva-Veda. O terrible ones, to keep his word, he taught you the (ritualistic) meditation on things mutually helpful connected with the sun, as also the secret (spiritual) meditation on them.’
II-v-18: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, ‘He made bodies with two feet and bodies with four feet. That supreme Being first entered the bodies as a bird (the subtle body).’ On account of his dwelling in all bodies, He is called the Purusha. There is nothing that is not covered by Him, nothing that is not pervaded by Him.
II-v-19: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, ‘(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay, hundreds of them. He is the organs; He is ten and thousands – many and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching.

II-vi-1: Now the line of teachers: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama –
II-vi-2: From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhimlata from another of that name. He from a third Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Pracinayogya. They from Parasarya. Parasarya from Bharadvaja. He from Bharadvaja and Gautama. Gautama from another Bharadvaja. He from another Parasarya. Parasarya from Baijavapayana. He from Kausikayani. Kausikayani –
II-vi-3: From Ghrtakausika. Ghrtakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. He from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-kaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the Asvins. They from Dadhyac Atharvana. He from Atharvan Daiva. He from Mrtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasri. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). He from Brahman (Hiranyabarbha). Brahman is self born. Salutation to Brahman.
III-i-1: Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Panchala were assembled there. Emperor Janaka of Videha had a desire to know, ‘Which is the most erudite of these Vedic scholars ?’ He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Padas (of gold).
III-i-2: He said to them, ‘Revered Brahmanas, let him who is the best Vedic scholar among you drive these cows (home).’ None of the Brahmanas dared. Then Yajnavalkya said to a pupil of his, ‘Dear Samasravas, please drive these cows (home).’ He drove them. The Brahmanas were enraged. ‘How does he dare to call himself the best Vedic scholar among us ?’ there was a Hotr of Emperor Janaka of Videha named Asvala. He now asked Yajnavalkya, ‘Yajnavalkya, are you indeed the best Vedic scholar among us ?’ Yajnavalkya replied, ‘I bow to the best Vedic scholar, I just want the cows’. Thereupon the Hotr Asvala determined to interrogate him.
III-i-3: ‘Yajnavalkya’, said he, ‘since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death ?’ ‘Through the organ of speech – through fire, which is the (real) priest called Hotr. The sacrificer’s organ of speech is the Hotr. This organ of speech is fire; this fire is the Hotr; this (fire) is liberation; this (liberation) is emancipation’.
III-i-4: ‘Yajnavalkya’, said he, ‘since all this is overtaken by day and night, and swayed by them, by what means does the sacrificer go beyond the clutches of day and night ?’ ‘Through the eye – through the sun, which is the (real) priest called Adhvaryu. The eye of the sacrificer is the Adhvaryu. This eye is the sun; this sun is the Adhvaryu; this (sun) is liberation; this (liberation) is emancipation’.
III-i-5: ‘Yajnavalkya’, said he, ‘since all this is overtaken by the bright and dark fortnights, and swayed by them, by what means does the sacrificer go beyond the bright and dark fortnights /’ ‘Through the vital force – through air, which is the (real) priest called Udgatir. The vital force of the sacrificer is the Udgatir. This vital force is air, and it is the Udgatir; this (air) is liberation; this (liberation) is emancipation.’
III-i-6: ‘Yajnavalkya’, said he, ‘since the sky is, as it were, without a support, through what support does the sacrificer go to heaven ?’ ‘Through the mind – through the moon, which is

the (real) priest called Brahman. The mind of the sacrificer is the Brahman. This mind is the moon; the moon is the Brahman; this (moon) is liberation; this (liberation) is emancipation'. So far about the ways of emancipation; now about the meditations based on resemblance.
III-i-7: 'Yajnavalkya', said he, 'with how many kinds of Rik will the Hotr do his part in this sacrifice to-day ?' 'With three kinds'. 'Which are those three ?' 'The preliminary, the sacrificial, and the eulogistic hymns as the third'. 'What does he win through them ?' 'All this that is living'.
III-i-8: 'Yajnavalkya', said he, 'how many kinds of oblations will the Adhvaryu offer in this sacrifice to-day ?' 'Three'. 'Which are those three ?' 'Those that blaze up on being offered, those that make a great noise, when offered, and those that sink on being offered'. 'What does he win through them?' 'Through those that blaze up on being offered he wins the world of the gods, for this world shines, as it were. Through those that make a great noise, when offered, he wins the world of the manes, for this world is full of uproar. And through those that sink on being offered, he wins the human world, for this world is lower.'
III-i-9: 'Yajnavalkya', said he, 'through how many gods does this Brahman from the right protect the sacrifice to-day ?' 'Through one'. 'Which is that one ?' 'The mind. The mind is indeed infinite, and infinite are the Visvadevas. Through this meditation he wins an infinite world'.
III-i-10: 'Yajnavalkya', said he, 'how many classes of hymns the Udgatir chant in this sacrifice to-day ?' 'Three classes'. 'Which are those three ?' 'The preliminary, the sacrificial, and the eulogistic hymns as the third'. 'Which are those that have reference to the body ?' 'The Prana is the preliminary hymn, the Apana is the sacrificial hymn, and the Vyana is the eulogistic hymn'. 'What does he win through them ?' 'Through the preliminary hymns he wins the earth, through the sacrificial hymns he wins the sky, and through the eulogistic hymns he wins heaven'. Thereupon the Hotr Asvala kept silent.
III-ii-1: Then Artabhaga, of the line of Jaratkaru, asked him. 'Yajnavalkya', said he, 'how many are the Grahas, and how many are the Atigrahas ?' 'There are eight Grahas and eight Atigrahas'. 'Which are those eight Grahas and eight Atigrahas ?'
III-ii-2: The Prana (nose) indeed is the Graha; it is controlled by the Atigraha, the Apana (odour), for one smells odours through the Apana (the air breathed in).
III-ii-3: The organ of speech indeed is the graha; it is controlled by the Atigraha, name, for one utters names through the organ of speech.
III-ii-4: The tongue indeed is the Graha; it is controlled by the Atigraha, taste, for one knows tastes through the tongue.
III-ii-5: The eye indeed is the Graha; it is controlled by the Atigraha, colour, for one sees colours through the eye.
III-ii-6: The ear indeed is the Graha; it is controlled by the Atigraha, sound, for one hears sounds through the ear.
III-ii-7: The mind indeed is the Graha; it is controlled by the Atigraha, desire, for one wishes desires through the mind.
III-ii-8: The hands indeed is the Graha; it is controlled by the Atigraha, work, for one does work through the hands.
III-ii-9: The skin indeed is the Graha; it is controlled by the Atigraha, touch, for one feels touch through the skin. These are the eight Grahas and eight Atigrahas.
III-ii-10: 'Yajnavalkya', said he, 'since all this is the food of death, who is that god whose food is death ?' 'Fire is death; it is the food of water. (One who knows thus) conquers further death'.
III-ii-11: 'Yajnavalkya', said he, 'when the (liberated) man dies, do his organs go up from him, or do they not ?' 'No', replied Yajnavalkya, '(They) merge in him only. The body swells, is inflated, and in that state lies dead.'

III-ii-12: ‘Yajnavalkya’, said he, ‘when this man dies, what is it that does not leave him ?’ ‘Name. The name indeed is infinite, and infinite are the Visvadevas. He (who knows thus) wins thereby a really infinite world’.
III-ii-13: ‘Yajnavalkya’, said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man ?’ ‘Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.’ They went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent.
III-iii-1: Then Bhujyu, the grandson of Lahya, asked him. ‘Yajnavalkya’, said he, ‘we travelled in Madra as students, and we came to the house of Patanchala of the line of Kapi. His daughter was possessed by a Gandharva. We asked him, "Who are you ?" He said, "I am Sudhanvan, of the line of Angiras". When we asked him about the limits of the world, we said to him, "Where were the descendants of Pariksit ?" And I ask you, Yajnavalkya, where were the descendants of Pariksit ? (Tell me) where were the descendants of Pariksit ?’
III-iii-2: Yajnavalkya said, ‘The Gandharva evidently told you that they went where the performers of the horse sacrifice go’. ‘And where do the performers of the horse sacrifice go ?’ ‘Thirty-two times the space covered by the sun’s chariot in a day makes this world; around it, covering twice the area, is the earth; around the earth, covering twice the area, is the ocean. Now, as is the edge of a razor, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell). (Through that they go out.) Fire, in the form of a falcon, delivered them to the air; the air, putting them in itself, took them where the (previous) performers of the horse sacrifice were’. Thus did the Gandharva praise the air. Therefore the air is the diversity of individuals, and the air is the aggregate. He who knows it as such conquers further death. Thereupon Bhujyu, the grandson of Lahya, kept silent.
III-iv-1: Then Usata, the son of Chakra, asked him. ‘Yajnavalkya’, said he, ‘explain to me the Brahman that is immediate and direct – the self that is within all.’ ‘This is your self that is within all’. ‘Which is within all, Yajnavalkya ?’ ‘That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which pervades through the Vyana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all.’
III-iv-2: Usata, the son of Chakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct – the self that is within all’. ‘This is your self that is within all’. ‘Which is within all, Yajnavalkya ?’ ‘You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Usata, the son of Chakra, kept silent.
iii-v-1: Then Kahola, the son of Kusitaka, asked him, ‘Yajnavalkya’, said he, ‘explain to me the Brahman that is immediate and direct – the self that is within all’. ‘This is your self that is within all’. ‘Which is within all, Yajnavalkya ?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant’s life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength and scholarship, he becomes meditative; having known all about both

meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of b behave ? Howsoever he may behave, he is just such. Except this, everything is perishable.' Thereupon Kahola, the son of Kusitaka, kept silent.
iii-vi-1: Then Gargi, the daughter of Vacaknu, asked him, 'Yajnavalkya', she said, 'if all this is pervaded by water, by what is water pervaded ?' 'By air, O Gargi'. 'By what is air pervaded?' 'By the sky, O Gargi'. 'By what is the sky pervaded ?' 'By the world of the Gandharvas, O Gargi'. 'By what is the world of the Gandharvas pervaded ?' 'By the sun, O Gargi.' 'By what is the sun pervaded ?' 'By the moon, O Gargi.' 'By what is the moon pervaded ?' 'By the stars, O Gargi'. 'By what are the stars pervaded ?' 'By the world of the gods, O Gargi'. 'By what is the world of the gods pervaded ?' 'By the world of Indra, O Gargi'. By what is the world of Indra pervaded?' 'By the world of Viraj, O Gargi'. 'By what is the world of Viraj pervaded?' ' By the world of Hiranyagarbha, O Gargi'. 'By what is the world of Hiranyagarbha pervaded ?' He said, 'Do not, O Gargi, push your inquiry too far, lest your head should fall off. You are questioning about a deity that should not be reasoned about. Do not, O Gargi, push your inquiry too far.' Thereupon Gargi, the daughter of Vacaknu, kept silent.
III-vii-1: Then Uddalaka, the son of Aruna, asked him. 'Yajnavalkya', said, 'in Madra we lived in the house of Patanchala Kapya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, "Kabandha, the son of Atharvan". He said to Patanchala Kapya and those who studied the scriptures on sacrifices, "Hapya, do you know that Sutra by which this life, the next life and all beings are held together ?" Patanchala Kapya said, "I do not know it, sir". The Gandharva said to him and the students, "Kapya, do you know that Internal Ruler who controls this and the next life and all beings from within ?" Patanchala Kapya said, "I do not know Him, sir". The Gandharva said to him and the students, "He who knows that Sutra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows beings, knows the self, and knows everything". He explained it all to them. I know it. If you, Yajnavalkya, do not know that Sutra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off'. 'I know, O Gautama, that Sutra and that Internal Ruler'. 'Any one can say, "I know, I know". Tell us what you know.'
III-vii-2: He said, 'Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu.' 'Quite so, Yajnavalkya. Now describe the Internal Ruler.'
III-vii-3: He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self.
III-vii-4: He who inhabits water, but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self.
III-vii-5: He who inhabits fire, but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self.
III-vii-6: He who inhabits the sky, but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self.
III-vii-7: He who inhabits air, but is within it, whom air does not know, whose body is air, and who controls air from within, is the Internal Ruler, your own immortal self.
III-vii-8: He who inhabits heaven, but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self.
III-vii-9: He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self.

III-vii-10: He who inhabits the quarters, but is within it, whom the quarters does not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self.
III-vii-11: He who inhabits the moon and stars, but is within it, whom the moon and stars does not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self.
III-vii-12: He who inhabits the ether, but is within it, whom the ether does not know, whose body is the ether, and who controls the ether from within, is the Internal Ruler, your own immortal self.
III-vii-13: He who inhabits darkness, but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the Internal Ruler, your own immortal self.
III-vii-14: He who inhabits light, but is within it, whom light does not know, whose body is light, and who controls light from within, is the Internal Ruler, your own immortal self. This much with reference to the gods. Now with reference to the beings.

III-vii-15: He who inhabits all beings, but is within it, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body.
III-vii-16: He who inhabits the nose, but is within it, whom the nose does not know, whose body is the nose, and who controls the nose from within, is the Internal Ruler, your own immortal self.
III-vii-17: He who inhabits the organ of speech, but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self.
III-vii-18: He who inhabits the eye, but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Internal Ruler, your own immortal self.
III-vii-19: He who inhabits the ear, but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the Internal Ruler, your own immortal self.
III-vii-20: He who inhabits the mind (Manas), but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the Internal Ruler, your own immortal self.
III-vii-21: He who inhabits the skin, but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the Internal Ruler, your own immortal self.
III-vii-22: He who inhabits the intellect, but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the Internal Ruler, your own immortal self.
III-vii-23: He who inhabits the organ of generation, but is within it, whom the organ of generation does not know, whose body is the organ of generation, and who controls the organ of generation from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal.' Thereupon Uddalaka, the son of Aruna, kept silent.
III-viii-1: Then the daughter of Vachaknu said, 'Revered Brahmans, I shall him two questions, Should he answer me those, none of you can ever beat him in describing Brahman.' 'Ask, O Gargi'.

III-viii-2: She said, ‘I (shall ask) you (two questions). As a man of Banaras or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand two bamboo-tipped arrows highly painful to the enemy, even so, O Yajnavalkya, do I confront you with two questions. Answer me those’. ‘Ask, O Gargi’.
III-viii-3: She said, ‘By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be ?’
III-viii-4: He said, ‘That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Unmanifested ether.’
III-viii-5: She said, ‘I bow to you, Yajnavalkya, who have fully answered this question of mine. Now be ready for the other question.’ ‘Ask, O Gargi".
III-viii-6: She said, ‘By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be ?’
III-viii-7: He said, ‘That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Unmanifested ether alone.’ ‘By what is the Unmanifested ether pervaded?’
III-viii-8: He said: O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.
III-viii-9: Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (Darvihoma).
III-viii-10: He, O Gargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gargi, who departs from this world without knowing this Immutable, is miserable. But he, O Gargi, who departs from this world after knowing this Immutable, is a knower of Brahman.
III-viii-11: This Immutable, O Gargi, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (Unmanifested) ether pervaded.
III-viii-12: She said, ‘Revered Brahmans, you should consider yourselves fortunate if you can get off from him through salutations. Never shall any of you beat him in describing Brahman’. Then the daughter of Vachaknu kept silent.
III-ix-1: Then Vidagdha, the son of Sakala, asked him. ‘How many gods are there, Yajnavalkya ?’ Yajnavalkya decided it through this (group of Mantras known as) Nivid (saying), ‘As many as are indicated in the Nivid of the Visvadevas – three hundred and three, and three thousand and three’. ‘Very well’, said Sakalya, ‘how many gods exactly are there, Yajnavalkya ?’ ‘Thirty-three’. ‘Very well’, said the other, ‘how many gods exactly are there, Yajnavalkya ?’ ‘six’. ‘Very well’, said Sakalya, ‘how many gods exactly are there, Yajnavalkya ?’ ‘Three’. ‘Very well’, said the other, ‘how many gods exactly are there,

Yajnavalkya ?' 'Two'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya ?' 'One and a half'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya ?' 'One'. 'Very well', said Sakalya, 'which are those three hundred and three and three thousand and three ?'
III-ix-2: Yajnavalkya said, 'these are but the manifestation of them, but there are only thirty-three gods.' 'Which are those thirty-three ?' 'The eight Vasus, the eleven Rudras and the twelve Adityas – these are thirty-one and Indra and Prajapati make up the thirty-three'.
III-ix-3: 'Which are the Vasus /' 'Fire, the earth, air, the sky, the sun, heaven, the moon and the stars – these are the Vasus, for in these all this is placed; therefore they are called Vasus.'
III-ix-4: 'Which are the Rudras ?' 'The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras.'
III-ix-5: 'Which are the Adityas ?' 'The twelve months (are parts) of a year; these are the Adityas, for they go taking all this with them. Because they go taking all this with them, therefore they are called Adityas.'
III-ix-6: 'Which is Indra, and which is Prajapati ?' 'The cloud itself is Indra, and the sacrifice is Prajapati'. 'Which is the cloud ?' 'Thunder (strength).' 'Which is the sacrifice ?' 'Animals'.
III-ix-7: 'Which are the six (gods) ?' 'Fire, the earth, air, the sky, the sun, and heaven – these are the six. Because all those (gods) are (comprised in) these six.'
III-ix-8: 'Which are the three gods ?' 'These three worlds alone, because in these all those gods are comprised.' 'Which are the two gods ?' 'Matter and the vital force.' 'Which are the one and a half ?' 'This (air) that blows.'
III-ix-9: 'Regarding this some say, 'Since the air blows as one substance, how can it be one and a half ?' ' It is one and a half because through its presence all this attains surpassing glory'. 'Which is the one god ?' 'The vital force (Hiranyagarbha); it is Brahman, which is called Tyat (that).'
III-ix-10: 'He who knows that being whose abode is the earth, whose instrument of vision is fire, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the body. Go on, Sakalya.' 'Who is his deity (cause) ?' 'Nectar (chyle)', said he.
III-ix-11: 'He who knows that being whose abode is lust, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with lust. Go on, Sakalya'. 'Who is his deity ?' 'Women', said he.
III-ix-12: 'He who knows that being whose abode is colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in the sun. Go on Sakalya'. 'Who is his deity ?' 'Truth (the eye),' said he.
III-ix-13: 'He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the ear and with the time of hearing. Go on, Sakalya'. 'Who is his deity ?' 'The quarters', said he.
III-ix-14: 'He who knows that being whose abode is darkness, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the

ultimate resort of the entire body and organs. It is the very being who is identified with shadow (ignorance). Go on, Sakalya'. 'Who is his deity?' 'Death', said he.
III-ix-15: 'He who knows that being whose abode is (particular) colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in a looking-glass. Go on, Sakalya'. 'Who is his deity ?' 'The vital force', said he.
III-ix-16: 'He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in water. Go on, Sakalya'. 'Who is his deity ?' 'Varuna (rain)', said he.
III-ix-17: 'He who knows that being whose abode is the seed, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the son. Go on, Sakalya'. 'Who is his deity ?' 'Prajapati (the father)', said he.
III-ix-18: 'Sakalya', said Yajnavalkya, 'have these Vedic scholars made you their instrument for burning charcoals ?'
III-ix-19: 'Yajnavalkya', said Sakalya, 'is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Panchala ?' 'I know the quarters with their deities and supports'. 'If you know the quarters with their deities and supports --
III-ix-20: 'What deity are you identified with in the east ?' 'With the deity, sun'. 'On what does the sun rest ?' 'On the eye'. 'On what does the eye rest ?' 'On colours, for one sees colours with the eye'. 'On what do colours rest ?' 'On the heart (mind)', said Yajnavalkya, 'for one knows colours through the heart; it is on the heart that colours rest'. 'It is just so, Yajnavalkya'.
III-ix-21: 'What deity are you identified with in the south ?' 'With the deity, Yama (the god of justice)'. On what does Yama rest ?' 'On the sacrifice'. 'On what does the sacrifice rest ?' 'On the remuneration (of the priests).' 'On what does the remuneration rest ?' 'On faith, because whenever a man has faith, he gives remuneration to the priests; therefore it is on faith that the remuneration rests'. 'On what does faith rest ?' 'On the heart', said Yajnavalkya, 'for one knows faith through the heart; therefore it is on the heart that faith rests'. 'It is just so, Yajnavalkya'.
III-ix-22: 'What deity are you identified with in the west ?' 'With the deity, Varuna (the god of rain)'. 'On what does Varuna rest ?' 'On water'. 'On what does water rest ?' 'On the seed'. 'On what does the seed rest ?' 'On the heart. Therefore do they say of a new-born child closely resembles (his father), that he has sprung from (his father's) heart, as it were – that he has been made out of (his father's) heart, as it were. Therefore it is on the heart that the seed rests'. 'It is just so, Yajnavalkya'.
III-ix-23: 'What deity are you identified with in the north ?' 'With the deity, Soma (the moon and the creeper)' 'On what does Soma rest ?' 'On initiation'. 'On what does initiation rest ?' 'On truth. Therefore do they say to one initiated, "Speak the truth"; for it is on truth that initiation rests'. 'On what does truth rest ?' 'On the heart', said Yajnavalkya, 'for one knows truth through the heart; therefore it is on the heart that truth rests'. 'It is just so, Yajnavalkya'.
III-ix-24: 'What deity are you identified with in the fixed direction (above) ?' 'With the deity, fire'. 'On what does fire rest ?' 'On speech'. 'On what does speech rest ?' 'On the heart'. 'On what does the heart rest ?'

III-ix-25: ‘You ghost’, said Yajnavalkya, ‘when you think the heart is elsewhere than in us, (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces’.
III-ix-26: On what do the body and the heart rest ?’ ‘On the Prana’. ‘On what does the Prana rest ?’ ‘On the Apana.’ ‘On what does the Apana rest ?’ ‘On the Vyana.’ ‘On what does the Vyana rest ?’ ‘On the Udana’. ‘On what does the Udana rest ?’ ‘On the Samana’. This self is That which has been described as ‘Not this, not this’. It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off’. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.
III-ix-27: Then he said, ‘Revered Brahmanas, whichsoever amongst you wishes may interrogate me or all of you may. Or I shall question whichsoever amongst you wishes, or all of you’. The Brahmanas did not dare.
III-ix-28(1): He asked them through these verses: As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark.
III-ix-28(2): It is from his skin that blood flows, and from the bark sap. Therefore when a man is wounded, blood flows, as sap from a tree is injured.
III-ix-28(3): His flesh is its inner bark, and his tendons its innermost layer of bark; both are tough. His bones lie under, as does its wood; his marrow is comparable to its pith.
III-ix-28(4): If a tree, after it is felled, springs again from its root in a newer form, from what root indeed does man spring forth after he is cut off by death ?
III-ix-28(5): Do not say, ‘From the seed’. (for) it is produced in a living man. A tree springs also from the seed; after it is dead it certainly springs again (from the seed as well).
III-ix-28(6): If someone pulls out a tree with its root, it no more sprouts. From what root does a man spring forth after he is cut off by death ?
III-ix-28(7): If you think he is ever born, I say, no, he is again born. Now who should again bring him forth ? --Knowledge, Bliss, Brahman, the supreme goal of the dispenser of wealth as well as of him who has realised Brahman and lives in It.
IV-i-1: Om. Janaka, Emperor of Videha, took his seat, when there came Yajnavalkya. Janaka said to him, ‘Yajnavalkya, what has brought you here ? To have some animals, or to hear some subtle questions asked ?’ ‘Both, O Emperor’, said Yajnavalkya.
IV-i-2: ‘Let me hear what any one of your teachers may have told you’. ‘Jitvan, the son of Silina, has told me that the organ of speech (fire) is Brahman’. ‘As one who has a mother, a father and a teacher should say, so has the son of Silina said this – that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not’. ‘This Brahman is only one-footed, O Emperor’. ‘Then you tell us, Yajnavalkya’. ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence’. ‘What is intelligence, Yajnavalkya ?’ ‘The organ of speech itself, O Emperor’, said Yajnavalkya, ‘through the organ of speech, O Emperor, friend is known; The Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, (Vedic) history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the supreme Brahman. The organ of speech never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a

bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.
IV-i-3: 'Let me hear whatever any one may have told you'. 'Udanka, the son of Sulba, has told me that the vital force (Vayu) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Sulba said this – that the vital force is Brahman, for what can a person have who does not live ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The vital force is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as dear'. 'What is dearness, Yajnavalkya ?' The vital force itself, O Emperor', said Yajnavalkya; 'for the sake of the vital force, O Emperor, a man performs sacrifices for one for whom they should not be performed, and accepts gifts one from whom they should not be accepted, and it is for the sake of the vital force, O Emperor, that one runs the risk of one's life in any quarter one may go to. The vital force, O Emperor, is the Supreme Brahman. The vital force never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.
IV-i-4: 'Let me hear whatever any one may have told you'. 'Barku, the son of Vrsna, has told me that the eye (sun) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Vrsna said this – that the eye is Brahman. For what can a person have who cannot see ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The eye is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as truth'. 'What is truth, Yajnavalkya?' ''The eye itself, O Emperor', said Yajnavalkya; if a person, O Emperor, says to one who has seen with his eyes, "Have you seen ?" and the latter answers, "Yes, I have", then it is true. The eye, O Emperor, is the Supreme Brahman. The eye never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.
IV-i-5: 'Let me hear whatever any one may have told you'. 'Gardabhivipita, of the line of Bharadvaja, has told me that the ear (the quarters) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the descendant of Bharadvaja said this – that the ear is Brahman. For what can a person have who cannot hear ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The ear is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as infinite'. 'What is infinity, Yajnavalkya ?' 'The quarters themselves, O Emperor', said Yajnavalkya; 'therefore, O Emperor, to whatever direction one may go, one never reaches its end. (Hence) the quarters are infinite. The quarters, O Emperor, are the ear, and the ear, O Emperor, is the Supreme Brahman. The ear never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.
IV-i-6: 'Let me hear whatever any one may have told you'. 'Satyakama, the son of Jabala, has told me that the Manas (here, the moon) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Jabala said this – that the Manas is Brahman. For what can a person have without the Manas ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The Manas is its abode, and the ether (the Undifferentiated) its support. It

should be meditated upon as bliss'. 'What is bliss, Yajnavalkya ?' 'The manas itself, O Emperor', said Yajnavalkya; 'with the Manas, O Emperor, a man (fancies and) woos a woman. A son resembling him is born of her, and he is the cause of bliss. The Manas, O Emperor, is the Supreme Brahman. The Manas never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-7: 'Let me hear whatever any one may have told you'. 'Vidagdha, the son of Sakala, has told me that the heart (mind, here, Prajapati) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Sakala said this – that the heart is Brahman. For what can a person have without the heart ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The heart is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as stability'. 'What is stability, Yajnavalkya ?' 'The heart itself, O Emperor', said Yajnavalkya; 'the heart, O Emperor, is the abode of all beings, and the heart, O Emperor, is the support of all beings; on the heart, O Emperor, all beings rest; the heart, O Emperor, is the Supreme Brahman. The heart never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-ii-1: Janaka, Emperor of Videha, rose from his lounge and approaching Yajnavalkya said, 'Salutations to you, Yajnavalkya, please instruct me'. Yajnavalkya replied, 'As one wishing to go a long distance, O Emperor, should secure a chariot or a boat, so have you fully equipped your mind with so many secret names (of Brahman). You are likewise respected and wealthy, and you have studied the Vedas and heard the Upanishads; (but) where will you go when you are separated from this body ?' 'I do not know, sir, where I shall go'. 'Then I will tell you where you will go'. 'Tell me, sir'.

IV-ii-2: This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly.

IV-ii-3: The human form that is in the left eye is his wife, Viraj (matter). The space that is within the heart is their place of union.

Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net-like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body.

IV-ii-4: Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as 'Not this, Not this', 'It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka', said Yajnavalkya. 'Revered Yajnavalkya', said Emperor Janaka, 'may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you ! Here is this (empire of) Videha, as well as myself at your service !'

IV-iii-1: Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was the e who first asked him.
IV-iii-2: 'Yajnavalkya, what serves as the light for a man ?' 'The light of the sun, O Emperor', said Yajnavalkya; 'it is through the light of the sun that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.
IV-iii-3: 'When the sun has set, Yajnavalkya, what exactly serves as the light for a man ?' 'The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.
IV-iii-4: 'When the sun and the moon have set, Yajnavalkya, what exactly serves as the light for a man ?' 'The fire serves as his light. It is through the fire that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.
IV-iii-5: When the sun and the moon have both set, and the fire has gone out, Yajnavalkya, what exactly serves as the light for a man ?' 'Speech (sound) serves as his light. It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor, even when one's own hand is not clearly visible, if a sound is uttered, one manages to go there.'. 'It is just so, Yajnavalkya'.
IV-iii-6: When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what exactly serves as the light for a man ?' 'The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.' 'It is just so, Yajnavalkya'.
IV-iii-7: 'Which is the self ?' 'This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.).'
IV-iii-8: That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils.
IV-iii-9: That man only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light.
IV-iii-10: There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent.
IV-iii-11: Regarding this there are the following pithy verses: 'The radiant infinite being (Purusha) who moves alone, puts the body aside in the dream state, and remaining awake himself and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state.
IV-iii-12: 'The radiant infinite being who is immortal and moves alone, preserves the unclean nest (the body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes.
IV-iii-13: 'In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things.

IV-iii-14: ‘All see his sport, but none sees him’. They say, ‘Do not wake him up suddenly’. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dream only those things that he sees in the waking state. (This is wrong) In the dream state the man himself becomes the light. ‘I give you a thousand (cows), sir. Please instruct me further about liberation’.
IV-iii-15: After enjoying himself and roaming, and merely seeing (the result of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. ‘It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.’
IV-iii-16: After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. ‘It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.’
IV-iii-17: After enjoying himself and roaming in the waking state, and merely seeing (the result of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep).
IV-iii-18: As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states.
IV-iii-19: As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where, falling asleep, he craves no desire and sees no dream.
IV-iii-20: In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored). Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, thinks, ‘This (universe) is myself, who am all’, that is his highest state.
IV-iii-21: That is his form – beyond desires, free from evils and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief.
IV-iii-22: In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Chandala no Chandala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect).
IV-iii-23: That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see.
IV-iii-24: That it does not smell in that state is because, though smelling then, it does not smell; for the smeller’s function of smelling can never be lost, because it is imperishable. But there is not that second thing separate from it which it can smell.
IV-iii-25: That it does not taste in that state is because, though tasting then, it does not taste; for the taster’s function of tasting can never be lost, because it is imperishable. But there is not that second thing separate from it which it can taste.

IV-iii-26: That it does not speak in that state is because, though speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can speak.
IV-iii-27: That it does not hear in that state is because, though hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can hear.

IV-iii-28: That it does not think in that state is because, though thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can think.
IV-iii-29: That it does not touch in that state is because, though touching then, it does not touch; for the toucher's function of touching can never be lost, because it is imperishable. But there is not that second thing separate from it which it can touch.
IV-iii-30: That it does not know in that state is because, though knowing then, it does not know; for the knower's function of knowing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can know.
IV-iii-31: When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something.
IV-iii-32: It becomes (transparent) like water, one, the witness, and without a second. This is the sphere)(state) of Brahman, O Emperor. Thus did Yajnavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live.
IV-iii-33: He who is perfect of physique and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the manes who have won that world of theirs. The joy of these manes who have won that world multiplied a hundred times makes one unit joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action – those who have attained their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said Yajnavalkya. 'I give you a thousand (cows), sir. Please instruct me further about liberation itself'. At this Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions.
IV-iii-34: After enjoying himself and roaming in the dream state, and merely seeing the effects of merits and demerits, he comes back, in the inverse order, to his former condition, the waking state.
IV-iii-35: Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult.
IV-iii-36: When this (body) becomes thin – is emaciated through old age or disease – then, as a mango, or a fig, or a fruit of the Peepul tree is detached from its stalk, so does this infinite being, completely detaching himself from the parts of the body, again go, in the same way that he came, to particular bodies, for the unfoldment of his vital force.
IV-iii-37: Just as when a king is coming, the Ugras set against particular offences, the Sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready,

saying, ‘Here he comes, here he comes’, so for the person who knows about the results of his work, all the elements wait saying, ‘Here comes Brahman, here he comes’.
IV-iii-38: Just as when the king wishes to depart, the Ugras set against particular offences, the Sutas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult.
IV-iv-1: When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.
IV-iv-2: (The eye) becomes united (with the subtle body); then people say, ‘He does not see’. (The nose) becomes united; then they say, ‘He does not smell’. (The tongue) becomes united; then they say, ‘He does not taste’. (The vocal Organ) becomes united; then they say, ‘He does not speak’. (The ear) becomes united; then they say, ‘He does not hear’. (The Manas) becomes united; then they say, ‘He does not think’. (The skin) becomes united; then they say, ‘He does not touch’. (The intellect) becomes united; then they say, ‘He does not know’. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience.
IV-iv-3: Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside – make it senseless – take hold of another support, and contract itself.
IV-iv-4: Just as a goldsmith takes apart a little quantity of gold and fashions another – a newer and better – form, so does the self throw this body away, or make it senseless, and make another – a newer and better – form suited to the manes or the celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other beings.
IV-iv-5: That self is indeed Brahman, as also identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything -– identified, in fact, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil – it becomes virtuous through good acts and vicious through evil acts. Others, however, say, ‘The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.’
IV-iv-6: Regarding this there is the following pithy verse: ‘Being attached he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work’. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self – the organs do not depart. Being but Brahman, he is merged in Brahman.
IV-iv-7: Regarding this there is this pithy verse: ‘When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body’. Just as the lifeless Slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahman, the Light. ‘I give you a thousand (cows), sir’, said Janaka, Emperor of Videha.
IV-iv-8: Regarding this there are the following pithy verses: the subtle, extensive, ancient way has touched (been reached by) me. (Nay) I have realised it myself. Through that sages – the knowers of Brahman

– (also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living).
IV-iv-9: Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brahmana (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path.
IV-iv-10: Into blinding darkness (ignorance) enter those who worship ignorance (rites). Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas).
IV-iv-11: Miserable are those worlds enveloped by (that) blinding darkness (ignorance). To them, after death, go those people who are ignorant and unwise.
IV-iv-12: If a man knows the Self as 'I am this', then desiring what and for whose sake will he suffer in the wake of the body ?
IV-iv-13: He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body), is the maker of the universe, for he is the maker of all, (all is) his Self, and he again is indeed the Self (of all).
IV-iv-14: Being in this very body we have somehow known that (Brahman). If not, (I should have been) ignorant, (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone.
IV-iv-15: When a man after (receiving instructions from a teacher) directly realises this effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from it.
IV-iv-16: Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity.
IV-iv-17: That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard as the immortal Brahman. Knowing (Brahman) I am immortal.
IV-iv-18: Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.
IV-iv-19: Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.
IV-iv-20: It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant.
IV-iv-21: The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech.
IV-iv-22: That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it); The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, Not this'. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (it is but proper) that

the sage is never overtaken by these two thoughts, ‘I did an evil act for this’, ‘I did a good act for this’. He conquers both of them. Things done or not done do not trouble him.
IV-iv-23: This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and a Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it – said Yajnavalkya. ‘I give you sir, the empire of Videha, and myself too with it, to wait upon you’.
IV-iv-24: That great, birthless Self is the eater of food and the giver of wealth (the fruits of one’s work). He who knows It as such receives wealth (those fruits).
IV-iv-25: That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such certainly becomes the fearless Brahman.
IV-v-1: Now Yajnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi used to discuss Brahman, (while) Katyayani had then only an essentially feminine outlook. One day Yajnavalkya, with a view to embracing life –
IV-v-2: ‘O Maitreyi, my dear’, said Yajnavalkya, ‘I am going to renounce this life for monasticism. Allow me to finish between you and Katyayani’.
IV-v-3: Thereupon Maitreyi said, ‘Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that, or not ?’ ‘No’, replied Yajnavalkya, ‘your life will be just like that of people who possess plenty of things, but there is no hope of immortality through wealth.’
IV-v-4: Then Maitreyi said, ‘What shall I do with that which will not make me immortal ? Tell me, sir, of that alone which you know (to be the only means of immortality).’
IV-v-5: Yajnavalkya said, ‘My dear, you have been my beloved (even before), and you have magnified what is after my heart. If you wish, my dear, I will explain it to you. As I explain it, meditate (upon its meaning).
IV-v-6: He said: ‘It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.
IV-v-7: The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these Vedas, these beings and these all -- are this Self.

IV-v-8: As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.
IV-v-9: As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.
IV-v-10: As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.
IV-v-11: As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world and all beings are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).
IV-v-12: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours , as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.
IV-v-13: As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The Self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.
IV-v-14: Maitreyi said, ‘Just here you have led me into the midst of confusion, sir, I do not at all comprehend this’. He said, ‘Certainly, I am not saying anything confusing. This self is indeed immutable and indestructible, my dear’.
IV-v-15: Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what ? Through what should one know that owing to which all this is known ? This self is That which has been described as ‘Not this, Not this’. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower ? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left.
IV-vi-1: Now the line of teachers: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama –
IV-vi-2: From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhinlata from another of that name. He from a third Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Pracinayogya. They from Parasarya. Parasarya from Bharadvaja.

He from Bharadvaja and Gautama. Gautama from another Bharatvaja. He from another Parasarya. Parasarya from Baijavapayana. He from Kausikayani. Kausikayani –
IV-vi-3: From Ghrtakausika. Ghrtakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. He from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-kaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the Asvins. They from Dadhyac Atharvana. He from Atharvan Daiva. He from Mrtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasri. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). He from Brahman (Hiranyabarbha). Brahman is self born. Salutation to Brahman.
V-i-1: Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. Om is the ether-Brahman – the eternal ether. ‘The ether containing air,’ says the son of Kauravyayani. It is the Veda, (so) the Brahmans (knowers of Brahman) know; (for) through it one knows what is to be known.
V-ii-1: Three classes of Prajapati’s sons lived a life of continence with their father, Prajapati (Viraj) – the gods, men and Asuras. The gods, on the completion of their term, said, ‘Please instruct us’. He told them the syllable ‘Da’ (and asked), ‘have you understood ?’ (They) said, ‘We have. You tell us: Control yourselves’. (He) said, ‘Yes, you have understood’.
V-ii-2: Then the men said to him, ‘Please instruct us’. He told them the same syllable ‘Da’ (and asked), ‘Have you understood ?’ (They) said, ‘We have. You tell us: Give’. (He) said, ‘Yes, you have understood’.
V-ii-3: Then the Asuras said to him, ‘Please instruct us’. He told them the same syllable ‘Da’ (and asked), ‘Have you understood ?’ (They) said, ‘We have. You tell us: Have compassion’. (He) said, ‘Yes, you have understood’. That very thing is repeated by the heavenly voice, the cloud, as ‘Da’, ‘Da’, ‘Da’: ‘Control yourselves’, ‘Give’, and ‘have compassion’. Therefore one should learn these three – self-control, charity and compassion.
V-iii-1: This is Prajapati -this heart (intellect). It is Brahman, it is everything. ‘Hridaya’ (heart) has three syllables. ‘Hr’ is one syllable. To him who knows as above, his own people and others bring (presents). ‘Da’ is another syllable. To him who knows as above, his own people and others give (their powers). ‘Ya’ is another syllable. He who knows as above goes to heaven.
V-iv-1: That (intellect-Brahman) was but this – Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent – he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman.
V-v-1: This (universe) was but water (liquid oblations connected with sacrifices) in the beginning. That water produced Satya. Satya is Brahman. Brahman (produced) Prajapati, and Prajapati the gods. Those gods meditate upon Satya alone. This (name) ‘Satya’ consists of three syllables: ‘Sacrifice’ is one syllable, ‘Ti’ is another syllable, and "Ya’ is the third syllable. The first and last syllables are truth. In the middle is untruth. This untruth is enclosed on either side by truth. (Hence) there is a preponderance of truth. One who knows as above is never hurt by untruth.
V-v-2: That which is Satya is that sun – the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and

the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him.
V-v-3: Of this being who is in the solar orb, the syllable ‘Bhur’ is the head, for there is one head, and there is this one syllable; the word ‘Bhuvar’ is the arms, for there are two arms, and there are these two syllables; the word ‘Svar’ is the feet, for there are two feet, and there are these two syllables. His secret name is ‘Ahar’. He who knows as above destroys and shuns evil.
V-v-4: Of this being who is in the right eye, the syllable ‘Bhur’ is the head, for there is one head, and there is this one syllable; the word ‘Bhuvar’ is the arms, for there are two arms, and there are these two syllables; the word ‘Svar’ is the feet, for there are two feet, and there are these two syllables. His secret name is ‘Aham’. He who knows as above destroys and shuns evil.
V-vi-1: This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is.
V-vii-1: They say lightning is Brahman. It is called lightning (Vidyut) because it scatters (darkness). He who knows it as such – that lightning is Brahman – scatters evils (that are ranged against) him, for lightning is indeed Brahman.
V-viii-1: One should meditate upon speech (the Vedas) as a cow (as it were). She has four teats – the sounds "Svaha’, ‘Vasat’, ‘Hanta’ and ‘Svadha’. The gods live on two of her teats – the sounds ‘Svaha’ and ‘Vasat’, men on the sound ‘Hanta’, and the manes on the sound ‘Svadha’. Her bull is the vital force, and her calf the mind.
V-ix-1: This fire that is within a man and digests the food that is eaten, is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.
V-x-1: When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years.
V-xi-1: This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is placed in the fire. He who knows as above wins an excellent world.
V-xii-1: Some say that food is Brahman. It is not so, for food rots without the vital force. Others say that the vital force is Brahman. It is not so, for the vital force dries up without food. But these two deities being united attain their highest. So Pratrda said to his father, ‘What good indeed can I do to one who knows like this, and what evil indeed can I do to him either?’ The father, with a gesture of the hand, said, ‘Of, no, Pratrda, for who would attain his highest by being identified with them ?’ Then he said to him this: ‘It is "Vi". Food is "vi", for all these creatures rest on food. It is "Ram". The vital force is "Ram", for all these creatures delight if there is the vital force’. On him who knows as above all creatures rest, and in him all creatures delight.
V-xiii-1: (One should meditate upon the vital force as) the Uktha (a hymn of praise). The vital force is the Uktha, for it raises this universe. From him who knows as above rises a son who is a knower of the vital force, and he achieves union with and abode in the same world as the Uktha.

V-xiii-2: (One should meditate upon the vital force as) the Yajus. The vital force is the Yajus, for all these beings are joined with one another if there is the vital force. All beings are joined for the eminence of him who knows as above, and he achieves union with and abode in the same world as the Yajus (vital force).
V-xiii-3: (One should meditate upon the vital force as) the Saman. The vital force is the Saman, for all these beings are united if there is the vital force. For him who knows as above all beings are united, and they succeed in bringing about his eminence, and he achieves union with abode in the same world as the Saman.
V-xiii-4: (One should meditate upon the vital force as) the Ksatra. The vital force is the Ksatra, for it is indeed the Ksatra. The vital force protects the body from wounds. He who knows as above attains this Ksatra (vital force) that has no other protector, and achieves union with and abode in the same world as the Ksatra.
V-xiv-1: 'Bhumi' (the earth), 'Antariksa' (sky) and 'Dyaus' (heaven) make eight syllables, and the first foot of the Gayatri has eight syllables. So the above three worlds constitute the first foot of the Gayatri. He who knows the first foot of the Gayatri to be such wins as much as there is in those three worlds.
V-xiv-2: 'Reah', 'Yajumsi' and 'Samani' make eight syllables, and the second foot of the Gayatri has eight syllables. So the above three Vedas constitute the second foot of the Gayatri. He who knows the second foot of the Gayatri to be such wins as much as that treasury of knowledge, the three Vedas, has to confer.
V-xiv-3: 'Prana', 'Apana' and 'Vyana' make eight syllables, and the third foot of the Gayatri has eight syllables. So the above three forms of vital force constitute the third foot of the Gayatri. He who knows the third foot of the Gayatri to be such wins all the living beings that are in the universe. Now its Turiya, apparently visible, supramundane foot is indeed this – the sun that shines. 'Turiya' means the fourth. 'Apparently visible foot', because he is seen, as it were. 'Supramundane', because he shines on the whole universe as its overlord. He who knows the fourth foot of the Gayatri to be such shines in the same way with splendour and fame.
V-xiv-4: That Gayatri rests on this fourth, apparently visible, supramundane foot. That again rests on truth. The eye is truth, for the eye is indeed truth. Therefore if even today two persons come disputing, one saying, 'I saw it', and another, 'I heard of it', we believe him only who says, 'I saw it'. That truth rests on strength. The vital force is strength. (Hence) truth rests on the vital force. Therefore they say strength is more powerful than truth. Thus the Gayatri rests on the vital force within the body. That Gayatri saved the Gayas. The organs are the Gayas; so it saved the organs. Now, because it saved the organs, therefore it is called the Gayatri. The Savitri that the teacher communicates to the pupil is no other than this. It saves the organs of him to whom it is communicated.
V-xiv-5: Some communicate (to the pupil) the Savitri that is Anustubh (saying), 'speech is Anustubh; we shall impart that to him'. One should not do like that. One should communicate that Savitri which is the Gayatri. Even if a man who knows as above accepts too much as gift, as it were, it is not (enough) for even one foot of the Gayatri.
V-xiv-6: He who accepts these three worlds replete (with wealth), will be receiving (the results of knowing) only the first foot of the Gayatri. He who accepts as much as this treasury of knowledge, the Vedas (has to confer), will receive (the results of knowing) only its second foot. And he who accepts as much as (is covered by) all living beings, will receive (the results of knowing) only its third foot. With its fourth, apparently visible, supramundane foot – the sun that shines – is not to be counter balanced by any gift received. Indeed how could any one accept so much as gift ?
V-xiv-7: Its salutation: 'O Gayatri, thou art one-footed, two-footed, there-footed and four-footed, and thou art without any feet, for thou art unattainable. Salutation to thee, the fourth,

apparently visible, supramundane foot ! May the enemy never attain his object !' (Should the knower of the Gayatri) bear hatred towards anybody, (he should) either (use this Mantra): 'Such and such – way his desired object never flourish!' – in which case that object of the person against whom he thus salutes the Gayatri, never flourishes – or (he may say), 'May I attain that (cherished object) of his!'
V-xiv-8: On this Janaka, Emperor of Videha, is said to have told Budila, the son of Asvatarasva, 'Well, you gave yourself out as a knower of the Gayatri; then why, alas, are you carrying (me) as an elephant ?' He replied, 'Because I did not know its mouth, O Emperor'. 'Fire is its mouth. Even if they put a large quantity of fuel into the fire, it is all burnt up. Similarly, even if one who knows as above commits a great many sins, he consumes them all and becomes pure, cleansed, undecaying and immortal'.
V-xv-1: The face (nature) of Satya (Brahman) is hidden (as it were) with a golden vessel. O Pusan (nourisher of the world – the sun), remove it, so that I, whose reality is Satya, may see (the face). O Pusan, O solitary Rishi (seer or traveller), O Yama (controller), O Surya (sun), O son of Prajapati (God or Hiranyagarbha), take away thy rays, curb thy brightness. I wish to behold that most benignant form of thine. I myself am that person; and I am immortal. (When my body falls) may my vital force return to the air (cosmic force), and this body too, reduced to ashes, (go to the earth)! O fire, who art the syllable 'Om', O Deity of deliberations, recollect, recollect all that I have done, O Deity of deliberations, recollect, recollect all that I have done. O Fire, lead us along the good way towards our riches (deserts). O Lord, thou knowest everybody's mental states; remove the wily evil from us.
We utter repeated salutations to thee.
VI-i-1: Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among his relatives as well as among those of whom he wants to be such.
VI-i-2: He who knows the Vasistha (that which best helps to dwell or cover) becomes the Vasistha among his relatives. The organ of speech is indeed the Vasistha. He who knows it as such becomes the Vasistha among his relatives as well as among those of whom he wants to be such.
VI-i-3: He who knows Pratistha (that which has steadiness) lives steadily in difficult as well as smooth places and times. The eye indeed is Pratistha, for through the eye one lives steadily in difficult as well as smooth places and times. He who knows it as such lives steadily in difficult as well as smooth places and times.
VI-i-4: He who knows Sampad (prosperity) attains whatever object he desires. The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact). He who knows it to be such attains whatever object he desires.
VI-i-5: He who knows the abode becomes the abode of his relatives as well as of (other) people. The Manas indeed is the abode. He who knows it to be such becomes the abode of his relatives as well as of (other) people.
VI-i-6: He who knows Prajati (that which has the attribute of generation) is enriched with children and animals. The seed (organ) has this attribute. He who knows it to be such is enriched with children and animals.
VI-i-7: These organs, disputing over their respective greatness, went to Brahman and said to him, 'Which of us is the Vasistha ?' He said, 'That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched'.
VI-i-8: The organ of speech went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as dumb people do, without speaking through the organ of speech, but living through the vital force, seeing

through the eye, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the organ of speech entered.
VI-i-9: The eye went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as blind people do, without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the eye entered.
VI-i-10: The ear went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as deaf people do, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and having children through the organ of generation.' So the ear entered.
VI-i-11: The mind went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as idiots do, without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and having children through the organ of generation.' So the mind entered.
VI-i-12: The organ of generation went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as eunuchs do, without having children through the organ of generation, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind.' So the organ of generation entered.
VI-i-13: Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from Sind pulls out the pegs to which his feet are tied. They said, 'Please do not go out, sir, we cannot live without you'. 'Then give me tribute.' 'All right'.
VI-i-14: The organ of speech said, 'That attribute of the Vasistha which I have is yours'. The eye: 'That attribute of steadiness which I have is yours'. The ear: 'That attribute of prosperity which I have is yours'. The mind: 'That attribute of abode which I have is yours'. The organ of generation: 'That attribute of generation which I have is yours'. (The vital force said:) 'Then what will be my food and my dress ?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress'. He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force.
VI-ii-1: Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. He approached Pravahana, the son of Jivala, who was being waited on (by his servants). Seeing him the King addressed him, 'Boy !' He replied, 'Yes, sir'. 'Have you been taught by your father ?' He said, 'Yes'.
VI-ii-2: 'Do you know how these people diverge after death ?' 'No', said he. 'Do you know how they return to this world ?' 'No', said he. 'Do you know how the other world is never filled by so many people dying thus again and again ?' 'No', said he. 'Do you know after how many oblations are offered water (the liquid offerings) rises up possessed of a human voice (or under the name of man) and speaks ?' 'No', said he. 'Do you know the means of access to the way of the gods, or that to the way of the manes – doing which people attain either the way of the gods or the way of the manes ? We have heard the words of the Mantra: 'I have heard of two routes for men, leading to the manes and the gods. Going along them all this is united. They lie between the father and the mother (earth and heaven)."' He said, 'I know not one of them'.
VI-ii-3: Then the King invited him to stay. The boy, disregarding the invitation to stay, hurried away. He came to his father and said to him, 'Well, did you not tell me before that

you had (fully) instructed me ?' 'How (did you get hurt), my sagacious child ?' 'That wretch of a Kshatriya asked me five questions, and I knew not one of them.' 'Which are they ?' 'These', and he quoted their first words.
VI-ii-4: The father said, 'My child, believe me, whatever I knew I told you every bit of it. But come, let us go there and live as students'. 'You go alone, please'. At this Gautama came to where King Pravahana, the son of Jivala, was giving audience. The King gave him a seat, had water brought for him, and made him the reverential offering. Then he said, 'We will give revered Gautama, a boon'.
VI-ii-5: Aruni said, 'You have promised me this boon. Please tell me what you spoke to my boy about'.
VI-ii-6: The King said, 'This comes under heavenly boons, Gautama. Please ask some human boon'.
VI-ii-7: Aruni said, 'You know that I already have gold, cattle and horses, maid-servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and inexhaustible (wealth).' 'Then you must seek it according to form, Gautama'. 'I approach you (as a student)'. The ancients used to approach a teacher simply through declaration. Aruni lived as a student by merely announcing that he was at his service.
VI-ii-8: The King said: Please do not take offence with us, Gautama, as your paternal grandfathers did not (with ours). Before this, this learning never rested with a Brahmana. But I shall teach it to you; for who can refuse you when you speak like this ?
VI-ii-9: That word (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks. In this fire the gods offer faith (liquid oblations in subtle form). Out of that offering King Moon is born (a body is made in the moon for the sacrificer).
VI-ii-10: Parjanya (the god of the rain), O Gautama, is fire, the year is its fuel, the clouds its smoke, lightning its flame, thunder its cinder, and the rumblings its sparks. In this fire the gods offer King Moon. Out of that offering rain is produced.

VI-ii-11: This world, O Gautama, is fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinder, and stars its sparks. In this fire the gods offer rain. Out of that offering food is produced.
VI-ii-12: Man, O Gautama, is fire, the open mouth is its fuel, the vital force its smoke, speech its flame, the eye its cinder, and the ear its sparks. In this fire the gods offer food. Out of that offering the seed is produced.
VI-ii-13: Woman, O Gautama, is fire. In this fire the gods offer the seed. Out of that offering a man is born. He lives as long as he is destined to live. Then, when he dies --
VI-ii-14: They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges radiant.
VI-ii-15: Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world.
VI-ii-16: While those who conquer the worlds through sacrifices, charity and austerity, reach the deity of smoke, from him the deity of the night, from him the deity of the fortnight in which the moon wanes, from him the deities of the six months in which the sun travels

southward, from them the deity of the world of the manes, and from him the moon. Reaching the moon they become food. There the gods enjoy them as the priests drink the shining Soma juice (gradually, saying, as it were), 'Flourish, dwindle'. And when their past work is exhausted, they reach (become like) this ether, from the ether air, from air rain, and from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man, thence in the fire of woman, whence they are born (and perform rites) with a view to going to other worlds. Thus do they rotate. While those others who do not know these two ways become insects and moths, and these frequently biting things (gnats and mosquitoes).
VI-iii-1: He who wishes to attain greatness (should perform) on an auspicious day in a fortnight in which the moon waxes, and under a male constellation, during the northward march of the sun, (a sacrifice in the following manner): He should undertake for twelve days a vow connected with the Upasads (i.e. live on milk), collect in a cup of bowl made of fig wood all herbs and their grains, sweep and plaster (the ground), purify the offerings in the prescribed manner, interpose the Mantha (paste made of those things), and offer oblations with the following Mantras: 'O Fire, to all those gods under you, who spitefully frustrate men's desires, I offer their share. May they, being satisfied, satisfy me with all objects of desire ! Svaha. To that all-procuring deity who turns out spiteful under your protection, thinking she is the support of all, I offer this stream of clarified butter. Svaha'.
VI-iii-2: Offering oblations in the fire saying, 'Svaha to the oldest, Svaha to the greatest', he dips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, 'Svaha to the vital force, Svaha to the Vasistha', he drips the remnant, etc. Offering oblations saying, 'Svaha to the organ of speech, Svaha to that which has steadiness', he drips, etc. Offering oblations saying, Svaha to the eye, Svaha to prosperity', he drips etc. Offering oblations saying, 'Svaha to the ear, Svaha to the abode', he drips, etc. Offering oblations saying, 'Svaha to the Manas, Svaha to Prajati', he drips, etc. Offering oblations saying, 'Svaha to the organ of generation', he drips, etc.
VI-iii-3: Offering an oblation in the fire saying, 'Svaha to fire', he drips the remnant adhering to the ladle into the paste. Offering and oblation saying, 'Svaha to the moon,' he drips, etc. Offering an oblation saying, 'Svaha to the earth', he drips, etc. Offering an oblation saying, 'Svaha to the sky', he drips, etc. Offering an oblation saying, 'Svaha to heaven', he drips, etc. Offering an oblation saying, 'Svaha to the earth, sky and heaven', he drips, etc. Offering an oblation saying, 'Svaha to the Brahmana', he drips, etc. Offering an oblation saying, 'Svaha to the Kshatriya', he drips, etc. Offering an oblation saying, 'Svaha to the past', he drips, etc. Offering an oblation saying, 'Svaha to the future', he drips, etc. Offering an oblation saying, 'Svaha to the whole', he drips, etc. Offering an oblation saying, 'Svaha to all', he drips, etc. Offering an oblation saying, 'Svaha to Prajapati', he drips, etc.
VI-iii-4: Then he touches the paste saying, 'You move (as the vital force), you burn (as fire), you are infinite (as Brahman), you are still (as the sky). You combine everything in yourself. You are the sound 'Him', and are uttered as 'Him' (in the sacrifice by the Prastotr). You are the Udgitha and are chanted (by the Udgatr). You are recited (by the Adhvaryu) and recited back (by the Agnidhra). You are fully ablaze in a humid (cloud). You are omnipresent, and master. You are food (as the moon), and light (as fire). You are death, and you are that in which all things merge'.
VI-iii-5: Then he takes it up saying, 'You know all (as the vital force); we too are aware of your greatness. The vital force is the king, the lord, the ruler. May it make me king, lord and ruler !'
VI-iii-6: Then he drinks it saying, 'The radiant sun is adorable --; The winds are blowing sweetly, the rivers are shedding honey, may the herbs be sweet unto us ! Svaha to the earth. Glory we meditate upon; May the nights and days be charming, and the dust of the earth be sweet, may heaven, our father, be gracious ! Svaha to the sky. May he direct our intellect;

May the Soma creeper be sweet unto us, may the sun be kind, may the quarters be helpful to us ! Svaha to heaven'. Then he repeats the whole Gayatri and the whole Madhumati, and says at the end, 'May I be all this ! Svaha to the earth, sky and heaven.' Then he drinks the whole remnant, washes his hands, and lies behind the fire with his head to the east. In the morning he salutes the sun saying, 'Thou art the one lotus of the quarters; may I be the one lotus of men !' Then he returns the way he went, sits behind the fire, and repeats the line of teachers.
VI-iii-7: Uddalaka, the son of Aruni, taught this to his pupil Yajnavalkya, the Vajasaneya, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.
VI-iii-8: The Yajnavalkya, the Vajasaneya, taught this to his pupil Madhuka, the son of Paingi and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.
VI-iii-9: Madhuka, the son of Paingi, again taught this to his pupil Cula, the son of Bhagavitta, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.
VI-iii-10: Then Cula, the son of Bhagavitta, taught this to his pupil Janaki, the son of Ayasthuna, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.
VI-iii-11: Janaki, the son of Ayasthuna, again taught this to Satyakama, the son of Jabala, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.
VI-iii-12: And Satyakama, the son of Jabala, in his turn, taught this to his pupils and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'. One must not teach this to anyone but a son or a pupil.
VI-iii-13: Four things are made of fig wood: the ladle, the bowl, the fuel and the two mixing rods. The cultivated grains are ten in number: Rice, barley, sesame, beans, Anu, Priyangu, wheat, lentils, pulse and vetches. They should be crushed and soaked in curds, honey and clarified butter, and offered as an oblation.
VI-iv-1: The earth is the essence of all these beings, water the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, man of fruits, and the seed of man.
VI-iv-2: Prajapati thought, 'Well, let me make an abode for it', and he created woman.
VI-iv-3: ……
VI-iv-4: Knowing verily this, Uddalaka, the son of Aruna, Naka, the son of Mudgala, and Kumaraharita said, 'Many men -Brahmanas only in name – who have union without knowing as above, depart from this world impotent and bereft of merits'.
VI-iv-5: ……..
VI-iv-6: If man sees his reflection in water, he should recite the following Mantra: '(May the gods grant) me lustre, manhood, reputation, wealth and merits'. She (his wife) is indeed the goddess of beauty among women. Therefore he should approach this handsome woman and speak to her.
VI-iv-7: If she is not willing, he should buy her over; and if she is still unyielding, he should strike her with a stick or with the hand and proceed, uttering the following Mantra, 'I take away your reputation', etc. She is then actually discarded.
VI-iv-8: If she is willing, he should proceed, uttering the following Mantra: 'I transmit reputation into you', and they both become reputed.
VI-iv-9: ……..
VI-iv-10: ……..
VI-iv-11: ……..
VI-iv-12: If a man's wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen vessel, spread stalks of reed and Kusa grass in an inverse way, and offer the reed tips, soaked in clarified butter, in the fire in an inverse way, saying, 'Thou hast sacrificed in my kindled fire, I take away thy Prana and Apana – such and such. Thou hast sacrificed in

my kindled fire, I take away thy sons and animals – such and such. Thou hast sacrificed in my kindled fire, I take away thy Vedic rites and those done according to the Smriti – such and such. Thou hast sacrificed in my kindled fire, I take away thy hopes and expectations – such and such'. The man whom a Brahmana with knowledge of this ceremony curses, departs from this world emasculated and shorn of his merits. Therefore one should not wish even to cut jokes with the wife of a Vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy.
VI-iv-13: If anybody's wife has the monthly sickness, she should drink of three days out of a cup (Kamsa). No Sudra man or woman should touch her. After three nights she should bathe, put on a new cloth, and be put to thresh rice.
VI-iv-14: He who wishes that his son should be born fair, study one Veda and attain a full term of life, should have rice cooked in milk, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.
VI-iv-15: He who wishes that his son should be born tawny or brown, study two Vedas and attain a full term of life, should have rice cooked in curd, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.
VI-iv-16: He who wishes that his son should be born dark with red eyes, study three Vedas and attain a full term of life, should have rice cooked in water and he and his wife should eat with clarified butter. Then they would be able to produce such a son.
VI-iv-17: He who wishes that a daughter should be born to him who would be a scholar and attain a full term of life, should have rice cooked with sesame, and he and his wife should eat it with clarified butter. Then they would be able to produce such a daughter.
VI-iv-18: He who wishes that a son should be born to him who would be a reputed scholar, frequenting the assemblies and speaking delightful words, would study all the Vedas and attain a full term of life, should have rice cooked with the meat of a vigorous bull or one more advanced in years, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.
VI-iv-19: In the very morning he purifies the clarified butter according to the mode of Sthalipaka, and offers Sthalipaka oblations again and again, saying, 'Svaha to fire, Svaha to Anumati, Svaha to the radiant sun who produces infallible results'. After offering, he takes up (the remnant of the cooked food), eats part of it and gives the rest to his wife. Then he washes his hands, fills the water-vessel and sprinkles her thrice with that water, saying. 'Get up from here, Visvavasu, and find out another young woman (who is) with her husband.'
VI-iv-20: He embraces her saying, 'I am the vital force, and you are speech; you are speech, and I am the vital force; I am Saman, and you are Rik; I am heaven, and you are the earth; come, let us strive together so that we may have a male child.'
VI-iv-21: ……. VI-iv-22: ……..
VI-iv-23: ……..
VI-iv-24: When (the son) is born, he should bring in the fire, take him in his lap, put a mixture of curd and clarified butter in a cup, and offer oblations again and again with that, saying, 'Growing in this home of mine (as the son), may I maintain a thousand people ! May (the goddess of fortune) never depart with children and animals from his line ! Svaha. The vital force that is in me, I mentally transfer to you. Svaha. If I have done anything too much or to little in this ceremony, may the all-knowing beneficent fire make it just right for me – neither too much nor too little ! Svaha.'
VI-iv-25: Then putting (his mouth) to the child's right ear, he should thrice repeat, 'Speech, speech'. Next mixing curd, honey and clarified butter, he feeds him with (a strip of) gold not obstructed (by anything), saying, 'I put the earth into you, I put the sky into you, I put heaven into you, I put the whole of the earth, sky and heaven into you'.
VI-iv-26: The he gives him a name, 'You are Veda (knowledge)'. That is his secret name.

VI-iv-27: Then he hands him to his mother to be suckled, saying, ‘Offering Sarasvati, that breast of thine which is stored with results, is the sustainer of all, full of milk, the obtainer of wealth (one’s deserts) and generous, and through which thou nourishest all who are worthy of it (the gods etc.) – transfer that here (to my wife, for my babe) to suck’.
VI-iv-28: Then he addressed the mother: ‘You are the adorable Arundhati, the wife of Vasistha; you have brought forth a male child with the help of me, who am a man. Be the mother of many sons, for you have given us a son’. Of him who is born as the child of a Brahmana with this particular knowledge, they say, ‘You have exceeded your father, and you have exceeded your grandfather. You have reached the extreme limit of attainment through your splendour, fame and Brahmanical power.’
VI-v-1: Now the line of teachers: The son of Pautimsa (received it) from the son of Katyayani. He from the son of gautami. The son of Gautami from the son of Bharadvaji. He from the son of Parasari. The son of Parasari from the son of Aupasvasti. He from the son of another Parasari. He from the son of Katyayani. The son of katyayani from the son of Kausiki. The son of Kausiki from the son of Alambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi. The son of Kapi –
VI-v-2: From the son of Atreyi. The son of Atreyi from the son of gautami. The son of Gautami from the son of Bharadvaji. He from the son of parasari. The son of Parasari from the son of Vatsi. The son of Vatsi from the son of another Parasari. The son of Parasari from the son of Varkaruni. He from the son of another Varkaruni. This one from the son of Artabhagi. He from the son of Saungi. The son of Saungi from the son of Samkrti. He from the son of Alambayani. He again from the son of Alambi. The son of Alambi from the son of jayanti. He from the son of Mandukayani. He in his turn from the son of Manduki. The son of manduki from the son of Sandili. The son of Sandili from the son of Rathitari. He from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunciki. They from the son of Vaidabhrti. He from the son of Karsakeyi. He again from the son of Pracinayogi. He from the son of Samjivi. The son of Samjivi from Asurivasin, the son of Prasni. The son of Prasni from Asurayana. He from Asuri. Asuri –
VI-v-3: From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upavesi. Upavesi from Kusri. Kusri from Vajasravas. He from Jihvavat, the son of Badhyoga. He from Asita, the son of Varsagana. He from Harita Kasyapa. He from Silpa Kasyapa. This one from Kasyana, the son of Nidhruva. He from Vac. She from Ambhini. She from the sun. These white Yajuses received from the sun are explained by Yajnavalkya Vajasaneya.
VI-v-4: The same up to the son of Samjivi. The son of Samjivi from Mandukayani. Mandukayani from mandavya. Mandavya from Kautsa. Kautsa from Mahitthi. He from Vamakaksayana. He from Sandilya.
Sandilya from Vatsya. Vatsya from Kusri. Kusri from Yajnavacas, the son of rajastamba. He from Tura, the son of Kavasi. He from Prajapati (Hiranyagarbha). Prajapati through his relation to Brahman (the Vedas). Brahman is self-born.
Salutation to Brahman.
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !
Here ends the Brihadaranyopanishad, as contained in the Sukla-Yajur-

Veda.

15. Hamsa Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Gautama addressed Sanatkumara thus: "O Lord, thou art the knower of all Dharmas and art well versed in all Shastras, pray tell me the means by which I may obtain a knowledge of Brahma-Vidya.

2.
Sanatkumara replied thus: "Hear, O Gautama, that Tattva as expounded by Parvati after inquiring into all Dharmas and ascertaining Shiva's opinion.

3.
This treatise on the nature of Hamsa which gives the fruit of bliss and salvation and which is like a treasure to the Yogin, is (a) very mystic (science) and should not be revealed (to the public).

4.
Now we shall explain the true nature of Hamsa and Paramahamsa

for the benefit of a Brahmacharin (a seeker after Brahman or celibate), who has his desires under control, is devoted to his guru and always contemplates (as) Hamsa and realise thus: It (Hamsa) is permeating all bodies like fire (or heat) in all kinds of wood or oil in all kinds of gingelly seeds. Having known (It) thus, one does not meet with death.
Having contracted the anus (with the heels pressed against it), having raised the Vayu (breath) from (Mula) Adhara (Chakra), having made circuit thrice round Svadhisthana, having gone to Manipuraka, having crossed Anahata, having controlled Prana in Visuddhi and then having reached Ajna, one contemplates in Brahmarandhra (in the head) and having meditated there always 'I am of three Matras', cognises (his Self) and becomes formless. The Sisna (penis) has two sides (left and right from head to foot). This is that Paramahamsa (Supreme Hamsa or Higher Self) having the resplendence of Crores of suns and by whom all this world is pervaded.
If (this Hamsa which has Buddhi as vehicle) has eight-fold Vritti. (When it is) in the eastern petal, there is the inclination (in a person) to virtuous actions; in the south-eastern petal, there arise sleep, laziness, etc., in the southern, there is the inclination to cruelty; in the south-western, there is the inclination to sins; in the western, there is the inclination to sensual sport; in the north-western, there arise the desire of walking and others; in the northern, there arises the desire of lust; in the north-eastern, there arises the desire of amassing money; in the middle (or the inter-spaces between the petals), there is the indifference to material pleasures. In the filament (of the lotus), there arises the waking state; in the pericarp there arises the Svapna (dreaming state); in the Bija (seed of pericarp), there arises the Sushupti (dreamless sleeping state); when leaving the lotus, there is the Turya (fourth state). When Hamsa is absorbed in Nada (spiritual sound), the state beyond the fourth is reached. Nada (which is at

the end of sound and beyond speech and mind) is like a pure crystal extending from (Mula) Adhara to Brahmarandhra. It is that which is spoken of as Brahma and Paramatman.
(Here is the performance of Ajapa Gayatri is given): Now Hamsa is the Rishi; the metre is Avyakta Gayatri; Paramahamsa is the Devata (or presiding deity) 'Ham' is the Bija; 'Sa' is the Sakti; So'ham is the Kilaka (wedge). Thus there are six. There are 21,600 Hamsas (or breaths) in a day and night. (Salutation to) Surya, Soma, Niranjana (the stainless) and Nirabhasa (the universeless). Ajapa mantra. (May) the bodiless and subtle one guide (or illuminate my understanding). Vaushat to Agni-Soma. Then Anganyasas and Karanyasas occur (or should be performed after the Mantras as they are performed before the Mantras) in the heart and other (seats). Having done so, one should contemplate upon Hamsa as the Atman in his heart. Agni and Soma are its wings (right and left sides); Omkara is its head; Ukara and Bindu are the three eyes and face respectively; Rudra and Rudrani (or Rudra's wife) are the feet Kanthata (or the realisation of the oneness of Jivatma or Hamsa, the lower self with Paramatman or Paramahamsa, the Higher Self) is done in two ways (Samprajnata and Asamprajnata).
After that, Unmani is the end of the Ajapa (Mantra). Having thus reflected upon Manas by means of This (Hamsa), one hears Nada after the uttering of this Japa (Mantra) a crore of times. It (Nada) is (begun to be heard as) of ten kinds. The first is Chini (like the sound of that word); the second is Chini-Chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of Tantiri (lute); the sixth is that sound of Tala (cymbals); the seventh is that of flute; the eighth is that of Bheri (drum); the ninth is that of Mridanga (double drum); and the tenth is that of clouds (viz., thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru). In the first stage, his body becomes Chini-Chini; in the second, there is the (Bhanjana) breaking (or affecting) in the body; in the third, there is the (Bhedana) piercing; in the fourth, the head shakes; in the fifth, the palate produces saliva; in the sixth, nectar is attained; in the seventh, the knowledge of the hidden (things in the world) arises; in the eighth, Para-Vak is heard; in the ninth, the body becomes invisible and the pure divine eye is developed; in the tenth, he attains Para-Brahman in the presence of (or with) Atman which is Brahman. After that, when Manas destroyed, when it which is the source of Sankalpa and Vikalpa disappears, owing to the destruction of these two, and when virtues and sins are burnt away, then he shines as Sadashiva of the nature of Sakti pervading everywhere, being effulgence in its very essence, the immaculate, the eternal, the stainless and the most quiescent Om. Thus is the teaching of the Vedas; and thus is the Upanishad."
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Hamsa Upanishad belonging to the Sukla-Yajur-Veda.

16. Isavasya Upanishad

Om ! That is full; this is full, (for) from the full the full (indeed) arises.
When the full is taken from the full, what remains is full indeed.
Om! Peace! Peace! Peace!

1.

Om. All this should be covered by the Lord, whatsoever moves on the earth. By such a renunciation protect (thyself). Covet not the wealth of others.

2.

By performing karma in this world (as enjoined by the scriptures) should one yearn to live a hundred years. Thus action does not bind thee, the doer. There is no other way than this.

3.
Those worlds of Asuras (demons) are enshrouded by blinding gloom. Those who are the slayers of the Self go to them after death.

4.
Unmoving, It is one, faster than the mind. The senses cannot reach It, for It proceeds ahead. Remaining static It overtakes others that run. On account of Its presence, Matarsiva (the wind) conducts the activities of beings.

5.
It moves; It moves not. It is far; It is near. It is within all; It is without all.

6.
He who perceives all beings in the Self alone, and the Self in all beings, does not entertain any hatred on account of that perception.

7.
When a man realises that all beings are but the Self, what delusion

is there, what grief, to that perceiver of oneness?

8.
That (Self) is all-pervading, radiant, bodiless, soreless, without sinews, pure, untainted by sin, the all-seer, the lord of the mind, transcendent and self-existent. That (Self) did allot in proper order to the eternal Prajapatis known as samvalsara (year) their duties.

9.
Those who worship avidya (karma born of ignorance) go to pitch darkness, but to a greater darkness than this go those who are devoted to Vidya (knowledge of the Devatas).

10.
Different indeed, they say, is the result (attained) by vidya and different indeed, they say, is the result (attained) by avidya. Thus have we heard from the wise who had explained it to us.

11.
He who knows both vidya and avidya together, transcends mortality through avidya and reaches immortality through vidya.

12.
To pitch darkness they go who worship the Unmanifested (Prakriti). To a greater darkness than this go those who are devoted to the Manifested (Hiranyagarbha).

13.
Different indeed, they say, is the result (attained) by the worship of the Manifested and different indeed, they say, is the result (attained) by the worship of the Unmanifested. Thus have we heard from the wise who had explained it to us.

14.
He who knows both the Unmanifested and the destructible (Hiranyagarbha) together, transcends death by the (worship of) the destructible and attains immortality by the (worship of) the Unmanifested.

15.
The face of the Truth (ie., Purusha in the solar orb) is veiled by a bright vessel. Mayst thou unveil it, O Sun, so as to be perceived by me

whose dharma is truth.

16.
O nourisher, pilgrim of the solitude, controller, absorber (of all rasas), offspring of Prajapati, cast away thy rays, gather them up and give up thy radiating brilliance. That form of thine, most graceful, I may behold. He, the Purusha (in the solar orb), I am.

17.
Let (my) vital air (prana) now attain the immortal Air (all-pervading Self); then let this body be reduced to ashes. Om, O mind, remember – remember that which has been done, O mind, remember – remember that which has been done.

18.
O Fire, O Deva, knower of all our actions or all our knowledge, lead us by the good path for enjoying the fruits of actions. Liberate us from our deceitful sins. We offer thee ever more our words of adoration.

Om! That is full; this is full, (for) from the full the full (indeed) arises.
When the full is taken from the full, what remains is full indeed.
Om ! Peace ! Peace ! Peace !
Here ends the Isavasyopanishad, as contained in the Sukla-Yajur-Veda.
17. Jabala Upanishad
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
I-1. Brihaspati (the preceptor of the gods) asked (the sage) Yajnavalkya: (Which is) the Kurukshetra, (the famous holy place that destroys sins and protects the good, (the place) where the gods perform sacrifices and which is the abode of Brahman in all beings ? (Yajnavalkya replied): Avimukta is the Kurukshetra, (the place) where the gods perform sacrifices to deities and which is the abode of Brahman in all beings (i.e. the middle of the eye-brows). Hence wherever one goes one shall think thus: This is the Kurukshetra, the place where the gods perform sacrifices to the deities and which is the abode of Brahman in all beings. This is the spot where, when the vital airs depart from the living person, Rudra imparts the mantra (Taraka Brahman) to him by which, becoming immortal, he attains liberation (final beatitude). Hence one shall resort to the Avimukta; shall not desert the

Avimukta. (Brihaspati approved of the statement saying): ‘So it is, Yajnavalkya’, verily it is so, O, revered one ! ‘It is so Yajnavalkya’.
II-1. Thereafter the sage Atri (son of the creator Brahma) asked of Yajnavalkya: ‘How am I to realize the Self which is infinite and unmanifest ?’ (To this) Yajnavalkya replied: That Avimukta (Lord Siva as the redeemer) is to be worshipped; the Self which is infinite and unmanifest, is established in (i.e., is non-different from) the Avimukta (in Ishvara, possessed of attributes)’.
II-2. ‘Which is that (place) where Avimukta is established ?’ ‘He is established in between varana and nasi’. ‘What is (meant by) varana and what (by) nasi ?’ ‘The varana is so called as it wards off all the faults committed by the (ten) organs (of perception and action). The nasi is so named as it destroys all sins committed by the (ten) organs. (The place between the varana and the nasi is the meeting place of the upper part of the nose and the centre of the eye brows). ‘Which is the seat of that (Avimukta) ?’ ‘That, which is the (well known) juncture of the eye brows and the nose, is the juncture of heaven (in the form of the crown of the head) and this world (in the form at the end of the chin). The knowers of the Veda worship indeed this juncture (Samadhi) as Sandhya (in their daily worship). That Avimukta is to be worshipped. He who knows this thus (the true nature of the Avimukta), imparts the wisdom of the Avimukta (that the individual Self is no other than the attributeless Brahman, to his disciples).
III-1. Then the discipline students (Brahmacharins of Yajnavalkya) asked him: ‘Pray, tell us, what is that mantra by reciting which one attains immortality ?’ He replied: ‘By (reciting) Satarudriya’. These mantras are indeed the names of (Rudra to achieve) immortality. By (reciting) these (mantras) one becomes immortal.

IV-1. Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him: ‘Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa)’. He (Yajnavalkya) then replied: ‘After completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest(-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika).
Iv-2. Some (law givers) prescribe the sacrifice called prajapatya (of which the god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus laid down) he may not do so. He shall only perform the sacrifice in which Agni is the deity. For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. He shall then perform the traidhataviya sacrifice. For the three forms of Agni in him, namely, Sattva, Rajas and Tamas are (strengthened) by this sacrifice. (Having performed the sacrifice) he shall smell (the smoke of) the holy fire, reciting the following mantra:
IV-3. ‘O Fire, this (vital breath) is your source; as you are born from Sutratman (at the proper time) you shine forth. Knowing him (the Atman, your ultimate source) may you merge (in him). May you increase our wealth’ (here the transcendent knowledge). Verily, this is the source of fire, namely the vital air. So what is said by this mantra is: ‘May you go unto your source’. Svaha.
IV-4. Having procured the holy fire from (the house of a well-versed Vedic scholar in) the village he shall smell the holy dire as described previously. If he is unable to procure the holy

fire he shall offer the oblations in water. For water is, verily, all the gods. Reciting ‘I offer the oblation to all the gods, Svaha’ he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. The mantra of liberation (namely ‘Om’) is (the essence of) the three Vedas; this he shall realize. It is Brahman and It is to be worshipped. Indeed, so it is, O revered Yajnavalkya (said Janaka).
V-1. Then the (sage) Atri asked Yajnavalkya: ‘May I ask you Yajnavalkya, how is one without the sacred thread a Brahmana ?’ Yajnavalkya replied: (‘The conviction I am the) Self alone is his sacred thread. He shall then sip water (ceremoniously thrice). This is the method enjoined on those who renounce worldly life’.
V-2. (In the case of Kshatriyas and others not entitled to renunciation, they may seek liberation) in the path of the brave (who court death in the battle field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire (to be burnt to ashes) or undertake the great journey (in which they collapse by exhaustion).
V-3. Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (excepting food for bare sustenance), being pure, injuring none (in thought, word and deed), (austerity) living on alms, becomes fit for realizing Brahman. If sorely afflicted (by disease, etc.,) he may renounce the world by mental resolve, or by spoken words uttering mantras. This way (of renunciation) has been prescribed by Brahma (the creator, in the Vedanta); the ascetic (the Sannyasin who has renounced the world) following this path realizes Brahman. ‘Thus indeed it is, O, revered Yajnavalkya’ (appreciated Janaka).
VI-1. There are sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Jadabharata, Dattatreya, Raivataka and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.
VI-2. Discarding all these, namely the threefold staff (of bamboo), the water pot, the sling (to carry personal effects), the (alms-)bowl, the cloth for purifying water (tied to the staff), tuft of hair and sacred thread in water (i.e. a reservoir) by reciting ‘Bhuh Svaha’, the Paramahamsa shall seek the Atman.
VI-3. Possessing a form as one just born (i.e. unclad), unaffected by the pairs (of opposites, such as heat and cold, pleasure and pain), accepting nothing (except bare sustenance), well established in the path of the truth of Brahman, of pure mind, receiving alms into the mouth (literally into the vessel of the belly) at the prescribed hour in order to sustain life, becoming equanimous at gain or loss (of alms), sheltering himself, without an abode (of his own), in an unoccupied house, a temple, a clump of (tall) grass (or a heap of straw), an anthill, the shade of a tree, a potter’s hut, a cottage where sacred fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall or a piece of clean ground; making no efforts (in any kind of gainful activity), free from ‘mineness’ (i.e. a sense of possessiveness), ever meditating on Brahman, devoted to the Self, ever intent on eradication of the good and bad karman, (the sage) finally gives up his body in the state of renunciation – (such a sage) is indeed a Paramahamsa. Thus (ends) the Upanishad.
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabalopanishad belonging to the Sukla-Yajur-Veda.

18. Mandala Brahmana Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

BRAHMANA -I

1.

OM. The great Muni Yajnavalkya went to Aditya-Loka (the sun's world) and saluting him (the Purusha of the Sun) said: "O Revered Sir, describe to me the Atman-Tattva (the Tattva or Truth of Atman)." (To which) Narayana (viz., the Purusha of the sun) replied: "I shall describe the eight-fold Yoga together with Jnana. The conquering of cold and heat as well as hunger and sleep, the preserving of (sweet) patience and unruffledness ever and the restraining of the organs (from sensual objects) – all these come under (or are) Yama. Devotion to one's Guru, love of the true path, enjoyment of objects producing happiness, internal satisfaction, freedom from association, living in a

retired place, the controlling of the Manas and the not longing after the fruits of actions and a state of Vairagya – all these constitute Niyama. The sitting in any posture pleasant to one and clothed in tatters (or bark) is prescribed for Asana (posture). Inspiration, restraint of breath and expiration, which have respectively 16, 64 and 32 (Matras) constitute Pranayama (restraint of breath). The restraining of the mind from the objects of senses is Pratyahara (subjugation of the senses). The contemplation of the oneness of consciousness in all objects is Dhyana. The mind having been drawn away from the objects of the senses, the fixing of the Chaitanya (consciousness) (on one alone) is Dharana. The forgetting of oneself in Dhyana is Samadhi. He who thus knows the eight subtle parts of Yoga attains salvation.

2.

The body has five stains (viz.,) passion, anger, out-breathing, fear and sleep. The removal of these can be affected respectively by absence of Sankalpa, forgiveness, moderate food, carefulness and a spiritual sight of Tattvas. In order to cross the ocean of Samsara where sleep and fear are the serpents, injury, etc., are the waves, Trishna (thirst) is the whirlpool and wife is the mire, one should adhere to the subtle path and overstepping Tattva and other Gunas should look out for Taraka. Taraka is Brahman which being in the middle of the two eyebrows, is of the nature of the spiritual effulgence of Sachchidananda. The (spiritual) seeing through the three Lakshyas (or the three kinds of introvision) is the means to It (Brahman). Susumna which is from the Muladhara to Brahmarandhra has the radiance of the sun. In the centre of it, is Kundalini shining like Crores of lightning and subtle as the thread in the lotus-stalk. Tamas is destroyed there. Through seeing it, all sins are destroyed. When the two ears are closed by the tips of the forefingers, a Phutkara (or booming) sound is heard. When the mind is fixed on it, it sees a blue light between the eyes as also in the heart. (This is Antar-Lakshya or internal introvision). In the Bahir-Lakshya (or external introvision) one sees in order before his nose at distance of 4, 6, 8, 10 and 12 digits, the space

of blue colour, then a colour resembling Shyama (indigo-black) and then shining as Rakta (red) wave and then with the two Pita (yellow and orange red) colours. Then he is a Yogin. When one looks at the external space, moving the eyes and sees streaks of light at the corners

of his eyes, then his vision can be made steady. When one sees Jyotis (spiritual light) above his head 12 digits in length, then he attains the state of nectar. In the Madhya-Lakshya (or the middle one), one sees the variegated colours of the morning as if the sun, the moon and the fire had joined together in the Akasa that is without them. Then he comes to have their nature (of light). Through practice, he becomes one with Akasa, devoid of all Gunas and peculiarities. At first Akasa with its shining stars becomes to him Para-Akasa as dark as Tamas itself and he becomes one with Para-Akasa shining with stars and deep as Tamas. (Then) he becomes one with Maha-Akasa resplendent (as) with the fire of the deluge. Then he becomes one with Tattva-Akasa, lighted with the brightness which is the highest and the best of all. Then he becomes one with Surya-Akasa (Sun-Akasa) brightened by a Crore of suns. By practising thus, he becomes one with them. He who knows them becomes thus.

3.
Know that Yoga is twofold through its division into the Purva (earlier) and the Uttara (later). The earlier is Taraka and the later is Amanaska (the mindless). Taraka is divided into Murti (with limitation) and Amurti (without limitation). That is Murti Taraka which goes to the end of the senses (or exist till the senses are conquered). That is Amurti Taraka which goes beyond the two eyebrows (above the senses). Both these should be performed through Manas. Antar-Drishti (internal vision) associated with manas comes to aid Taraka. Tejas (spiritual light) appears in the hole between the two eyebrows. This Taraka is the earlier one. The later is Amanaska. The great Jyotis (light) is above the root of the palate. By seeing it, one gets the Siddhis Anima, etc. Sambhavi-Mudra occurs when the Lakshya (spiritual vision) is internal while the (physical) eyes are seeing externally without winking. This is the great science which is

concealed in all the Tantras. When this is known, one does not stay in Samsara. Its worship (or practice) gives salvation. Antar-Lakshya is of the nature of Jala-Jyotis (or water-Jyotis). It is known by the great Rishis and is invisible both to the internal and external senses.

4.
Sahasrara (viz., the thousand-petalled lotus of the pineal gland) Jala-Jyotis is the Antar-Lakshya. Some say the form of Purusha in the cave of Buddhi beautiful in all its parts is Antar-Lakshya. Some again say that the all-quiescent Nilakantha accompanied by Uma (his wife) and having five months and latent in the midst of the sphere in the brain is Antar-Lakshya. Whilst others say that the Purusha of the dimension of a thumb is Antar-Lakshya. A few again say Antar-Lakshya is the One Self made supreme through introvision in the state of a Jivanmukta. All the different statements above made pertain to Atman alone. He alone is a Brahma-Nishtha who sees that the above Lakshya is the pure Atman. The Jiva which is the twenty-fifth Tattva, having abandoned the twenty-four Tattvas, becomes a Jivanmukta through the conviction that the twenty-sixth Tattva (viz.,) Paramatman is 'I' alone. Becoming one with Antar-Lakshya (Brahman) in the emancipated state by means of Antar-Lakshya (introvision), Jiva becomes one with the partless sphere of Param-Akasa.

Thus ends the first Brahmana.

BRAHMANA – II

1.
Then Yajnavalkya asked the Purusha in the sphere of the sun: "O Lord, Antar-Lakshya has been described many times, but it has never been understood by me (clearly). Pray describe it to me". He replied: "It is the source of the five elements, has the lustre of many (streaks of)

lightning and has four seats having (or rising from) ‘That’ (Brahman). In its midst, there arises the manifestation of Tattva. It is very hidden and Unmanifested. It can be known (only) by one who

has got into the boat of Jnana. It is the object of both Bahir and Antar (external and internal) Lakshyas. In its midst is absorbed the whole world. It is the vast partless universe beyond Nada, Bindu and Kala. Above it (viz., the sphere of Agni) is the sphere of the sun; in its midst is the sphere of the nectary moon; in its midst is the sphere of the partless Brahma-Tejas (or the spiritual effulgence of Brahman). It has the brightness of Sukla (white light) like the ray of lightning. It alone has the characteristic of Sambhavi. In seeing this there are three kinds of Drishti (sight), viz., Ama (the new moon), Pratipat (the first day of lunar fortnight) and Purnima (the full moon). The sight of Ama is the one (seen) with closed eyes. That with half opened eyes is Pratipat; while that with fully opened eyes is Purnima. Of these, the practice of Purnima should be resorted to. Its Lakshya (or aim) is the tip of the nose. Then is seen a deep darkness at the root of the palate. By practising thus, a Jyotis (light) of the form of an endless sphere is seen. This alone is Brahman, the Sachchidananda. When the mind is absorbed in bliss thus naturally produced, then does Sambhavi takes place. She (Sambhavi) alone is called Khechari. By practising it (viz., the Mudra), a man obtains firmness of mind. Through it, he obtains firmness of Vayu. The following are the signs: first it is seen like a star; then a reflecting (or dazzling) diamond; then the sphere of full moon; then the sphere of the brightness of nine gems; then the sphere of the midday sun; then the sphere of the flame of Agni (fire); all these are seen in order.

2.
(Thus much for the light in Purva or first stage.) Then there is the light in the western direction (in the Uttara or second stage). Then the lustres of crystal, smoke, Bindu, Nada, Kala, star, firefly, lamp, eye, gold and nine gems, etc., are seen. This alone is the form of Pranava. Having united Prana and Apana and holding the breath in Kumbhaka, one should fix his concentration at the tip of his nose and making Shanmukhi with the fingers of both his hands, one hears the sound of Pranava (Om) in which Manas becomes absorbed. Such a man has not even the touch of Karma. The karma of (Sandhya-Vandana or the

daily prayers) is verily performed at the rising or setting of the sun. As there is no rising or setting (but only the ever shining) of the sun of Chit (the higher consciousness) in the heart of a man who knows thus, he has no Karma to perform. Rising above (the conception of) day and night through the annihilation of sound and time, he becomes one with Brahman through the all-full Jnana and the attaining of the state of Unmani (the state above Manas). Through the state of Unmani, he becomes Amanaska (or without Manas).
Not being troubled by any thoughts (of the world) then constitutes the Dhyana. The abandoning of all Karmas constitutes Avahana (invocation of god). Being firm in the unshaken (spiritual) wisdom constitutes Asana (posture). Being in the state of Unmani constitutes the Padya (offering of water for washing the feet of god). Preserving the state of Amanaska (when Manas is offered as sacrifice) constitutes the Arghya (offering of water as oblation generally). Being in state of eternal brightness and shoreless nectar constitutes Snana (bathing). The contemplation of Atman as present in all constitutes (the application to the idol of) Sandal. The remaining in the real state of the Drik (spiritual eye) is (the worshipping with) Akshata (non-broken rice). The attaining of Chit (consciousness) is (the worshipping with) flower. The real state of Agni (fire) of Chit is the Dhupa (burning of incense). The state of the sun of Chit is the Dipa (light waved before the image). The union of one-self with the nectar

of full moon is the Naivedya (offering of food, etc.,). The immobility in that state (of the ego being one with all) is Pradakshina (going round the image). The conception of 'I am He' is Namaskara (prostration). The silence (then) is the Sruti (praise). The all-contentment (or serenity then) is the Visatjana (giving leave to god or finishing worship). (This is the worship of Atman by all raja-Yogins). He who knows this knows all.
3.
When the Triputi are thus dispelled, he becomes the Kaivalya Jyotis without Bhava (existence) or Abhava (non-existence), full and motionless, like the ocean without the tides or like the lamp without

the wind. He becomes a Brahmavit (knower of Brahman) by cognising the end of the sleeping state even while in the waking state. Though the (same) mind is absorbed in Sushupti as also in Samadhi, there is much difference between them. (in the former case) as the mind is absorbed in Tamas, it does not become the means of salvation, (but) in Samadhi as the modifications of Tamas in him are rooted away, the mind raises itself to the nature of the Partless. All that is no other than Sakshi-Chaitanya (wisdom-consciousness or the Higher Self) into which the absorption of the whole universe takes place, in as much as the universe is but a delusion (or creation) of the mind and is therefore not different from it. Though the universe appears perhaps as outside of the mind, still it is unreal. He who knows Brahman and who is the sole enjoyer of Brahmic bliss which is eternal and has dawned once (for all in him) – that man becomes one with Brahman. He in whom Sankalpa perishes has got Mukti in his hand. Therefore one becomes an emancipated person through the contemplation of Paramatman. Having given up both Bhava and Abhava, one becomes a Jivanmukta by leaving off again and again in all states Jnana (wisdom) and Jneya (object of wisdom), Dhyana (meditation) and Dhyeya (object of meditation), Lakshya (the aim) and Alakshya (non-aim), Drishya (the visible) and Adrishya (the non-visible) and Uha (reasoning) and Apoha (negative reasoning). He who knows this knows all.

4.
There are five Avasthas (states): Jagrat (waking), Swapna (dreaming), Sushupti (dreamless sleeping), the Turya (fourth) and Turyatita (that beyond the fourth). The Jiva (ego) that is engaged in the waking state becomes attached to the Pravritti (worldly) path and is the particular of Naraka (hell) as the fruit of sins. He desires Svarga (heaven) as the fruit of his virtuous actions. This very same person becomes (afterwards) indifferent to all these saying, 'Enough of the births tending to actions, the fruits of which tend to bondage till the end of this mundane existence'. Then he pursues the Nivritti (return) path with a view to attain emancipation. And this person then takes

refuge in a spiritual instructor in order to cross this mundane existence. Giving up passion and others, he does only those he is asked to do. Then having acquired the four Sadhanas (means to salvation) he attains, in the middle of the lotus of his heart, the Reality of Antar-Lakshya that is but the Sat of Lord and begins to recognise (or recollect) the bliss of Brahman which he had left (or enjoyed) in his Sushupti state. At last he attains this state of discrimination (thus): 'I think I am the non-dual One only. I was in Ajnana for some time (in the waking state and called therefore Vishva). I became somehow (or involuntarily) a Taijasa (in the dreaming state) through the reflection (in that state) of the affinities of the forgotten waking state; and now I am a Prajna through the disappearance of those two states. Therefore I am one only. I (appear) as more than one through the differences of state and place. And there is nothing of differentiation of class besides me'. Having expelled even the smack of the difference (of conception) between 'I' and 'That' through the thought 'I am the pure and the secondless

Brahman' and having attained the path of salvation which is of the nature of Para-Brahman, after having become one with It through the Dhyana of the sun's sphere as shining with himself, he becomes fully ripened for getting salvation. Sankalpa and others are the causes of the bondage of the mind; and the mind devoid of these becomes fit for salvation. Possessing such a mind free from all (Sankalpa, etc.,) and withdrawing himself from the outer world of sight and others and so keeping himself out of the odour of the universe, he looks upon all the world as Atman, abandons the conception of 'I', thinks 'I am Brahman' and considers all these as Atman. Through these, he becomes one who has done his duty.

5.
The Yogin is one that has realised Brahman that is all-full beyond Turya. They (the people) extol him as Brahman; and becoming the object of the praise of the whole world, he wanders over different countries. Placing the Bindu in the Akasa of Paramatman and pursuing the path of the partless bliss produced by the pure, secondless, stainless and innate Yoga sleep of Amanaska, he becomes an

emancipated person. Then the Yogin becomes immersed in the ocean of bliss. When compared to it, the bliss of Indra and others is very little. He who gets this bliss is the supreme Yogin.
Thus ends the second Brahmana.
BRAHMANA – III
1.
The great sage Yajnavalkya then asked the Purusha in the sphere (of the sun): "O Lord, though the nature of Amanaska has been defined (by you), yet I forget it (or do not understand it clearly). Therefore pray explain it again to me." Accordingly the Purusha said: "This Amanaska is a great secret. By knowing this, one becomes a person who had done his duty. One should look upon it as Paramatman, associated with Sambhavi-Mudra and should know also all those that can be known through a (thorough) cognition of them. Then seeing Para-Brahman in his own Atman as the Lord of all, the immeasurable, the birthless, the auspicious, the supreme Akasa, the supportless, the secondless the only goal of Brahma, Vishnu and Rudra and the cause of all and assuring himself that he who plays in the cave (of the heart) is such a one, he should raise himself above the dualities of existence and non-existence; and knowing the experience of the Unmani of his Mans, he then attains the state of Para-Brahman which is motionless as a lamp in a windless place, having reached the ocean of Brahmic bliss by means of the river of Amanaska-Yoga through the destruction of all his senses. Then he resembles a dry tree. Having lost all (idea of) the universe through the disappearance of growth, sleep, disease, expiration and inspiration, his body being always steady, he comes to have a supreme quiescence, being devoid of the movements of his Manas and becomes absorbed in Paramatman. The destruction of mans takes place after the destruction of the collective senses, like the cow's udder (that shrivels up) after the milk has been drawn. It is this that is Amanaska. By following this, one becomes always pure and

becomes one that has done his duty, having been filled with the partless bliss by means of the path of Taraka-Yoga through the initiation into the sacred sentences 'I am pa', 'That Thou Art', 'I am thou alone', 'Thou art I alone', etc.

2.
When his Mans is immersed in the Akasa and he becomes all-full and when he attains the Unmani state, having abandoned all his collective senses, he conquers all sorrows and

impurities through the partless bliss, having attained the fruits of Kaivalya, ripened through the collective merits gathered in all his previous lives and thinking always 'I am Brahman', becomes one that has done his duty. 'I am Thou alone. There is no difference between thee and me owing to the fullness of Paramatman'." Saying thus, he (the Purusha of the sun) embraced his pupil and made him understand it.

Thus ends the third Brahmana.

BRAHMANA – IV

Then Yajnavalkya addressed the Purusha in the sphere (of the sun) thus: "Pray explain to me in detail the nature of the five-fold division of Akasa". He replied: "There are five: Akasa, Parakasa, Mahakasa, Suryakasa and Paramakasa. That which is of the nature of darkness, both in and out is the first Akasa. That which has the fire of deluge, both in and out is truly Mahakasa. That which has the brightness of the sun, both in and out is Suryakasa. That brightness which is indestructible, all-pervading and of the nature of unrivalled bliss is Paramakasa. By cognising these according to this description, one becomes of their nature. He is a Yogin only in name, who does not cognise well the nine Chakras, the six Adharas, the three Lakshyas and the five Akasa.

Thus ends the fourth Brahmana.

BRAHMANA – V

"The Manas influenced by worldly objects is liable to bondage; and that (Mans) which is not so influenced by these is fit for salvation. Hence all the world becomes an object of Chitta; whereas the same Chitta when it is supportless and well-ripe in the state of Unmani, becomes worthy of Laya (absorption in Brahman). This absorption you should learn from me who am the all-full. I alone am the cause of the absorption of Manas.

The Mans is within the Jyotis (spiritual light) which again is latent in the spiritual sound which pertains to the Anahata (heart) sound.

That Manas which is the agent of creation, preservation and destruction of the three worlds – that same Manas becomes absorbed in that which is the highest seat of Vishnu;

Through such an absorption, one gets the pure and secondless state, owing to the absence of difference then. This alone is the highest truth. He who knows this, will wander in the world like a lad or an idiot or a demon or simpleton. By practising this Amanaska, one is ever contented, his urine and faeces become diminished, his food becomes lessened; he becomes strong in body and his limbs are free from disease and sleep. Then his breath and eyes being motionless, he realises Brahman and attains the nature of bliss. That ascetic who is intent on drinking the nectar of Brahman produced by the long practice of this kind of Samadhi, becomes a Paramahamsa (ascetic) or an Avadhuta (naked ascetic). By seeing him, all the world becomes pure and even an illiterate person who serves him is freed from bondage. He (the ascetic) enables the members of his family for one hundred and one generations to cross the ocean of Samsara; and his mother, father, wife and children – all these are similarly freed. Thus is the Upanishad."

Thus ends the fifth Brahmana.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mandalabrahmana Upanishad belonging to the Sukla-Yajur-Veda.

19. Mantrika Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
The eight-footed immaculate Swan, bound with three cords, subtle and imperishable, to whom three ways lead, I see not though I see it everywhere.

2.
At the time all living beings are confounded (in the darkness of nescience) when (however) the pileless darkness is shattered (by the sun of saving knowledge). The sages established in Sattva behold the Absolute beyond Gunaa (right) in the sphere of gunas.

3 (a). Contemplated by sages like Kumara, etc.; the Absolute is not otherwise capable of being perceived (at all).
3(b)-4. The agent of superimposition the Unborn (Maya), the nescient eight-fold inveterate mother of modifications; thus it is extended and again prodded. The world under such power and guidance gives rise to the values of man.
5.
The Lord's mighty Maya, having both a beginning and end, the creatrix, brings beings into existence; white, black and red (She) fulfils all desires.

6.
(The ignorant) experiences this non-objective Maya (whose real nature is) unknown (even) to sages like Kumara. The Lord alone freely following (Her) enjoys Maya (as Her Lord and Companion).

7.
He enjoys (Her) through both contemplation and action. He, the omnipresent one, sustains (Her) who is common to one and all, the yielder (of desired objects) and is enjoyed by the sacrificers.

8.
The magnanimous (sages) behold in (the sphere of) Maya the bird eating the fruits (of Karmas). The priests who have completed their Vedic training have declared the Other to be detached.

9.
The masters of the Rig-Veda, well-versed in the Shastras repeat what the Yajur-Vedins have declared. The adepts in Sama-Veda singing Brhatsama and Rathantara also (reaffirm this truth).

10.
(Vedic) sages like Bhrigu and the Bhargavas – these followers of the Atharva-Veda, practising the Veda, the mantras and the secret doctrines, in the sequence on Words, (all set forth the same doctrine).

11-13. The faithful co-disciple, firm and accomplished, the red Bull, the sacrificial Remainder – as all these, in regard to Its immensity; and as Time, Life, the divine wrath, the Destroyer, the great Lord, the Becoming, Rudra, the Protector of Jivas, the Rewarder of the virtuous, the Lord of living beings, the Virat, the sustainer and the Waters (of life), is the all-Pervader lauded by beings magnified in the mantras and well-known to the Atharva-Veda.
14.
Some aver Him (the great Lord) as the twenty sixth (Principle); others as the twenty seventh; the masters of the Atharva-Veda and the Atharva Upanishads know the Spirits beyond qualities, as set forth in the Sankhya.

15.
The manifest and the unmanifest have been counted (together) as twenty four. (Some) declare Him non-dual; as dual; as three-fold; and similarly as five-fold.

16.
Those who see with the eye of wisdom, the twice-born, perceive Him as comprising everything from Brahma to sticks, as one only, pure through and through, all pervading.

17.
That in which this might manifold, moving and unmoving, is woven – in that very thing it also merges as the rivers do in the sea.

18.
In That in which the objects are dissolved, and, having been dissolved, become unmanifest, once more they attain manifestation; they are again born like bubbles.

19.
They come into being by virtue of causes supervised by individual selves that know ‘the field’. Such is the blessed Lord, so others repeatedly, declare.

20.
Those Brahmanas who (just) know Brahman – here only they are dissolved; and being dissolved they exist in the Avyakta. Having been dissolved they exist in the Avyakta – this is the secret doctrine.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mantrikopanishad belonging to the Sukla-Yajur-Veda.

20. Muktika Upanishad
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
I-i-1-6. In the beautiful city of Ayodhya, in the centre of a pavilion set with gems, together with Sita, Bharata, Lakshmana and Satrughna, was Rama seated, glorified day and night by sages like Sanaka, Vasistha and Suka as well as other devotees, unchanging witness of thousands of modifications of the intellect, delighted in contemplating his own form. At the end of this Samadhi, Hanuman asked with devotion, 'O Rama, you are the supreme being, of the nature of Sat, Chid and Ananda. I desire to know your nature truly for liberation. Please tell me how I can be released from bondage without strain.

I-i-7-14. Rama: Well asked. I shall tell you. I am well established in Vedanta.
Hanuman: What is Vedanta and where is it ?

Rama: The Vedas in all their great extent are my breath, Vedanta is well grounded in them, like oil in sesamum.
Hanuman: How many are the Vedas and how many branches do they have ? Of these what are the Upanishads ?
Rama: Vedas are four, Rig-Veda etc., many branches and Upanishads exist in them. Rig-Veda has 21 branches and Yajus has 109. Sama has 1000 and Atharva has 50. Each branch has one Upanishad. Even by reading one verse of them with devotion, one gets the status of union with me, hard to get even by sages.
I-i-15-17. Hanuman: Rama, sages speak differently: some say there is only one kind of liberation. Others say it can be got by worshipping your name and by the Taraka mantra at Kashi. Others speak of Sankhya-Yoga and Bhakti-Yoga, the enquiry into Vedanta-Vakyas etc.
I-i-18-23. Rama: Liberation is of four kinds: Salokya etc. But the only real type is Kaivalya. Anybody even though leading a wicked life, attains Salokya, not other worlds, by worshipping my name. Dying in the sacred Brahmanala in Kashi, he will get the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else) in Kashi, Maheshvara will utter the Taraka-mantra in his right ear. He gets Sarupya with me as his sins are washed away.
The same is called Salokya and Sarupya. Persevering in good conduct, with mind fixed upon me, loving me as the Self of all, the twice-born gets nearer to me – This is called the three forms of liberation. Salokya, Sarupya and Samipya.
I-i-24-25. Meditating on my eternal form as prescribed by the Teacher, one will surely achieve identity with me like the insects changing into the bee. This alone is the liberation of identity (Sayujya) yielding the bliss of Brahman.
All these four kinds of Mukti will be got by worshipping Me.
I-i-26-29. But by what means is the Kaivalya kind of Moksha got ? The Mandukya is enough; if knowledge is not got from it, then study the Ten Upanishads. Getting knowledge very soon,

you will reach my abode. If certainty is not got even then, study the 32 Upanishads and stop. If desiring Moksha without the body, read the 108 Upanishads. Hear their order.
I-i-30-39.
1.
Isa

2.
Kena

3.
Katha

4.
Prasna

5.
Munda

6.
Mandukya

7.
Taittiri

8.
Aitareya

9.
Chandogya

10.
Brihadaranyaka

11.
Brahma

12.
Kaivalya

13.
Jabala

14.
Svetasva

15.
Hamsa

16.
Aruni

17.
Garbha

18.
Narayana

19.
Paramahamsa

20.
Amritabindu

21.
Amritanada

22.
Atahrvasirah

23.
Atharvasikha

24.
Maitrayini

25.
Kaushitakibrahmana

26.
Brihajjabala

27.
Nrisimhatapini

28.
Kalagnirudra

29.
Maitreya

30.
Subala

31.
Kshurika

32.
Mantrika

33.

Sarvasara

34.
Niralamba

35.
Sukarahasya

36.
Vajrasuchika

37.
Tejobindu

38.
Nadabindu

39.
Dhyanabindu

40.
Brahmavidya

41.
Yogatattva

42.
Atmabodha

43.
Naradaparivrajaka

44.
Trisikhi

45.
Sita

46.
Yogachudamani

47.
Nirvana

48.
Mandalabrahmana

49.
Dakshinamurti

50.
Sarabha

51.
Skanda

52.
Tripadvibhuti-Mahanarayana

53.
Advayataraka

54.
Ramarahasya

55.
Ramatapani

56.
Vasudeva

57.
Mudgala

58.
Sandilya

59.
Paingala

60.
Bhiksu

61.
Mahat

62.
Sariraka

63.
Yogasikha

64.
Turiyatita

65.
Sannyasa

66.
Paramahamsaparivrajaka

67.
Akshamalika

68.
Avyakta

69.
Ekakshara

70.
Annapurna

71.
Surya

72.
Akshi

73.
Adhyatma

74.
Kundika

75.
Savitri

76.
Atma

77.
Pasupata

78.
Parabrahma

79.
Avadhutaka

80.
Tripuratapini

81.
Devi

82.
Tripura

83.

Katharudra

84.
Bhavana

85.
Rudrahridaya

86.
Yoga-kundali

87.
Bhasma

88.
Rudraksha

89.
Ganapati

90.
Darsana

91.
Tarasara

92.
Mahavakya

93.
Panchabrahma

94.
Pranagnihotra

95.
Gopalatapini

96.
Krishna

97.
Yajnavalkya

98.
Varaha

99.
Satyayani 100. Hayagriva 101. Dattatreya 102. Garuda 103. Kalisamtarana 104. Jabali 105. Saubhagyalakshmi 106. Sarasvatirahasya 107. Bahvricha 108. Muktika

I-i-40-43. These destroy three kinds of Bhavana (regarding) body, senses and mind respectively as identified with Atman. The best of Brahmanas will become Jivanmuktas if they study upto the destruction of Prarabdha, these 108 Upanishads from a Guru along with the Shanti-pada. Then, in course of time they will get Vedeha-mukti, surely.
I-i-44-52. These 108 are the essence of all Upanishads and can cut away all sins by merely hearing once. These cause release whether read with or without knowledge. One may give away a kingdom, wealth etc., to one who asks, but not these 108 to just anyone – to an unbeliever (nastika), ungrateful, of bad conduct, one against devotion to me, deluded by wrong scripture or lacking devotion to the Guru.
But they shall be taught to one devoted to service, devotee, of good conduct, birth and wisdom. He should be well tested. A Rik verse on this: the goddess of knowledge came to a Brahmana and said 'Protect me, I am your treasure, do not teach me to one who is jealous, dishonest and deceitful – then I shall powerful, but give it to one who is learned, careful, wise and celibate, after examining him'.
I-ii-1. Then Maruti asked Sri Ramachandra thus: Please relate to me separately the Shanti-mantras of the different Vedas, Rig etc.
Sri Rama then said: "My speech rests on my mind … " [Vanme-Manasi….]. This is the Shanti-mantra of the following ten Upanishads forming part of the Rig-Veda:
1.
Aitareya

2.
Kaushitakibrahmana

3.
Nadabindu

4.
Atmabodha

5.
Nirvana

6.
Mudgala

7.
Akshamalika

8.
Tripura

9.
Saubhagyalakshmi

10.
Bahvricha

I-ii-2. "That (which lies beyond) is full" [Purnamada ….] – and so on: This is the Shanti-mantra of the following Nineteen Upanishads, forming part of the Sukla-Yajur-Veda:

1.
Isavasya

2.
Brihadaranyaka

3.
Jabala

4.
Hamsa

5.
Paramahamsa

6.
Subala

7.
Mantrika

8.
Niralamba

9.
Trisikhibrahmana

10.
Mandalabrahmana

11.
Advayataraka

12.
Paingala

13.
Bhiksu

14.
Turiyatita

15.
Adhyatma

16.
Tarasara

17.
Yajnavalkya

18.
Satyayani

19.
Muktika

I-ii-3. "May (the Brahman of the Upanishads) protect us both" [Sahanavavatu …] – and so on: This is the Shanti-mantra of the following Thirty-Two Upanishads, forming part of the Krishna-Yajur-Veda:
1.
Kathavalli

2.
Taittiriyaka

3.
Brahma

4.
Kaivalya

5.
Svetasvatara

5.
Garbha

6.
Narayana

7.
Amritabindu

8.
Amritanada

9.
Kalagnirudra

10.
Kshurika

11.
Sarvasara

12.
Sukarahasya

13.
Tejobindu

14.
Dhyanabindu

15.
Brahmavidya

16.
Yogatattva

17.
Dakshinamurti

18.
Skanda

19.
Sariraka

20.
Yogasikha

21.
Ekakshara

22.
Akshi

23.
Avadhuta

24.
Katharudra

25.
Rudrahridaya

26.
Yoga-kundalini

27.
Panchabrahma

28.

Pranagnihotra

29.
Varaha

30.
Kalisamtarana

31.
Sarasvatirahasya

I-ii-4. "May the unseen powers nourish" [Apyayantu ….] – and so on: This is the Shanti-mantra of the following Sixteen Upanishads forming part of the Sama-Veda:
1.
Kena

2.
Chandogya

3.
Aruni

4.
Maitrayani

5.
Maitreya

6.
Vajrasuchika

7.
Yogachudamani

8.
Vasudeva

9.
Mahat

10.
Sannyasa

11.
Avyakta

12.
Kundika

13.
Savitri

14.
Rudrakshajabala

15.
Darsana

16.
Jabali

I-ii-5. "May we hear with our ears the auspicious truths of the Vedanta" [Bhadram-Karnebhih…] – and so on: This is the Shanti-mantra of the following Thirty-One Upanishads of the Atharva-Veda:
1.
Prasna

2.
Mundaka

3.
Mandukya

4.
Atahrvasiras

5.
Atharvasikha

6.
Brihajjabala

7.
Nrisimhatapini (Purvottara)

8.
Naradaparivrajaka

9.
Sita

10.
Sarabha

11.
Tripadvibhuti-Mahanarayana

12.

Ramarahasya

13.
Ramatapini (Purvottara)

14.
Sandilya

15.
Paramahamsaparivrajaka

16.
Annapurna

17.
Surya

18.
Atma

19.
Pasupatabrahmana

20.
Parabrahma

21.
Tripuratapini

22.
Devi

23.
Bhavana

24.
Bhasmajabala

25.
Ganapati

26.
Mahavakya

27.
Gopalatapini (Purvottara)

28.
Krishna

29.
Hayagriva

30.
Dattatreya

31.
Garuda

I-ii-6. Men who are seekers after Liberation and well-equipped with the four requisite means ! Approach properly, with gifts in the hands, a good teacher who is dedicated, belonging to a good family, well-versed in the Vedas, interested in the scriptures, of good quality, straightforward, interested in the welfare of all creatures, compassionate and learn in the prescribed manner the one hundred and eight Upanishads; study them through listening, reflection and deep absorption continuously; the accumulated Karmas will be dissolved, the three kinds of bodies (gross, subtle and causal) are abandoned and like the ether of the pot when released from its Upadhi, rise to the level of fullness called Videha-mukti. This indeed is the Absolute Liberation (Kaivalya-mukti). That is why even those in the Brahma-loka, get identity with Brahman after listening to the Upanishads from his mouth. And for everyone Absolute Liberation is stated to be (attainable) only through knowledge; not through Karma rituals, not through Sankhya-Yoga or worship. Thus the Upanishad.
II-i-1. Then Hanuman asked Ramachandra: What is this Jivanmukti, Videha-mukti ? What is the authority, means of success and purpose ? Rama said: For a person there is bondage from doer-ship, enjoyer-ship, pleasure, pain etc., --their prevention is liberation in the body. Videha-mukti (liberation without the body) is from the destruction of Prarabdha (operative) karma, like the space in a pot released from the conditioning (enclosing) pot. For both the authority is the 108 Upanishads. The purpose is eternal happiness through the stopping of the misery of doer-ship etc. This can be achieved by human effort just as a son is got by putra-kama sacrifice, wealth by trade etc., and heaven by jyotistoma.
II-ii-1-9. There are these verses: Human effort is said to be of the two kinds: For and against the Shastras – the former gives disaster, the latter the ultimate reality. True knowledge does not come to one from latent impressions through the world, Shastras and the body. Such impressions are two-fold: good and bad; if you are induced by the good, you shall reach me gradually but quickly; the bad ones involved lead to trouble and should be overcome with effort. The river of impression flowing through good and bad paths, must be turned into the good path with human effort – One should fondle the mind-child with human effort. When by means of practice, good impressions arise, then the practice has been fruitful. Even when this is in doubt, practice only the good tendencies – there shall be no fault.
II-ii-10-15. The destruction of impressions, cultivation of knowledge and destruction of the mind, when practised together for long will yield fruit. If not practised together, there will be no success even after hundreds of years, like mantras which are scattered. When these three are practised long, the knots of the heart surely are broken, like lotus fibre and the stalk. The false impression of worldly life is got in a hundred lives and cannot be destroyed without long practice. So avoid desire of enjoyment as a distance with effort and practise the three.
II-ii-16. The wise know that the mind is bound by the impressions, it is liberated when released well from them. So, O Hanuman, practice the destruction of mental impression, quickly.
II-ii-17-18. When impressions die out, the mind becomes put out like a lamp. Whoever gives up impressions and concentrates on Me without strain, he becomes Bliss.

II-ii-19-23. Whether he concentrates on actions or not, when he avoids all the desires of the heart, he is doubtlessly liberated. He has nothing to gain from action or inaction. If his mind is not freed from impressions even Samadhi and Japa cannot give fruit. The highest place cannot be got without silence free from impressions. Sense organs like the eye go towards external objects without voluntary impression but because of the latent impression just as the eye falls voluntarily without attachment on external objects, so the man of wisdom operates in work.
II-ii-24-31. The sages know that Vasana comprises all objects generated by creative faculty of the mind in attaining or avoiding them. The very unsteady mind which is the cause of birth, old age and death is generated by desire for objects in excess. By the influence of Vasana there is the pulsation of Prana, from it comes Vasana (again) like seed and sprout. For the tree of the human mind, the pulsation and Vasana are two seeds – when one dies both die. Latent impressions stop operating through detached behaviour, avoidance of worldly thought and realization that the body is mortal.
The mind becomes non-mind by giving up Vasanas. When the mind does not think, then arises mindlessness giving great peace; so long as your mind has not fully evolved, being ignorant of the supreme reality, perform what has been laid down by the teacher, Shastra and other sources. Then with impurity ripened (and destroyed) and Truth understood, you should give up even the good impressions.
II-ii-32-37. In a Jivanmukta the destruction of the mind is with form – in a Videhamukta it is formless – when you achieve it, the mind with qualities like friendliness will surely attain peace. The mind of the Jivanmukta has no rebirth.
The mind is the root of the tree of Samsara which has thousands of sprouts, branches, fruits etc. I take the mind to be nothing but construction; make it dry in such a way that the tree also is dried up.
II-ii-38-47. There is only one means for overpowering mind. Shooting up of one's mind is one's undoing, its destruction is good fortune. The mind of the knower is destroyed, it is a chain for the ignorant. As long as the mind is not defeated by means of firm practice, the impressions jump in the heart like ghosts at night.
The impressions of enjoyment die, like lotus in winter, for one whose mental pride is reduced and the senses – the enemies – are defeated. One should at first conquer the mind, hands locked in hands, teeth set on teeth and limbs subdued. The mind cannot be conquered without defectless reasoning (methods) by merely sitting, just as an elephant in rut without a goad.
The reasons (methods) well-nourished in mind-conquest are knowledge of Vedanta, contact with good people, giving up impressions and stopping of the pulsation of Prana. Those who ignore these and control the mind by force, throw away the lamp and search in darkness by means of soot, also (try to) bind an elephant in rut by lotus fibre.
II-ii-48-50. The tree of mind, bearing the weight of the creepers of thought, has two seeds: the pulsation of Prana and strong impressions. All pervasive consciousness is shaken by the pulsation of Prana – In contrast, by means of concentration the knowledge arises. The Dhyana, its means, is now imparted. Dissolving thought totally in the reverse order, think only of the remaining pure consciousness.
II-ii-51-56. After the Apana sets and before Prana arises in the heart, there exists the state of Kumbhaka (immobility) experienced by Yogins. Kumbhaka in the external form is the fullness of Prana after in-breath disappears and out-breath arises. By repeatedly practising meditation of Brahman without ego, Samprajnata Samadhi will be got. The Asamprajnata Samadhi, loved by Yogins, is (from) the mind giving great bliss after (all) the mental modifications (thoughts) die away. It is valued by sages, being the spirit devoid of the light (of ego), of the mind (of dream) and of the intellect (in deep sleep). This concentration is other than what is not Brahman. Full above, below and in the middle the essence of goodness – this state, prescribed by the Upanishads, is the ultimate reality.

II-ii-57-60. Latent impression is that unexamined grasping of objects by persistent imagination. What one brings into being, through intense dispassion by one's self, is realized quickly, devoid of opposite impressions. Influenced by impressions, a person looks upon those things as reality by the peculiarity of the impressions, the ignorant person sees the spirit wrongly though it does not lose its own nature.
II-ii-61-68. The impure impression binds, the pure destroys birth. The impure one is solid ignorance and ego, causes rebirth. The restful state is like the roasted seed, giving up the (sprout of) rebirth. Can the inner light be sought with chewing the cud of many Shastras, uselessly ? One who remains alone giving up perception as well as non-perception is himself the Brahman – A person cannot know Brahman by merely learning the four Vedas and Shastras, as the ladle cannot taste the food.
If a person does not get detachment by the bad smell of his own body, what other cause of detachment can be taught ? The body is very impure – the soul is pure. When one knows the difference, what purification need be prescribed ? Bondage is by impressions, Moksha is their destruction – you give them up as well as the desire for Moksha.
II-ii-69-71. Give up mental impressions of objects and cultivate pure impressions like friendship; then, discarding even these while acting according to them, putting down all desires, have only the impression of consciousness. Give up these too along with mind and intellect; concentrate only on me.
II-ii-72-77. Contemplate me as devoid of sound, touch, form, taste and smell, eternal, indestructible, without name and family, destroying all suffering, the nature of vision like the sky, the one syllable Om, unsmearing though omnipresent, unique, without bondage, forward, across, above, below, I fill ever place.
Unborn, ageless, shining by myself, not the cause nor effect, ever contented when the body dies away, giving up the state of Jivanmukta, one enter the Videhamukti stage.
So says the Rik: That supreme place of Vishnu the sages see ever – like an eye extended in heaven. The wise and awakened persons, free from emotions, keep it alight.
Om – This is the Upanishad.
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Muktikopanishad belonging to the Sukla-Yajur-Veda.

21. Niralamba Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.

I shall raise and answer (questions covering) all that must be known for liquidating the misfortunes of living beings plunged in ignorance.

2.
(1) What is Brahman?

(2)
Who is God?

(3)
Who is living being?

(4)
What is Prakriti?

(5)
Who is the Supreme Self?

(6)
Who is Brahma ?

(7)
Who is Vishnu ?

(8)
Who is Rudra ?

(9)
Who is Indra ?

(10)
Who is (the god of) Death ?

(11)
Who is the Sun ?

(12)
Who is the Moon ?

(13)
Who are the Gods ?

(14)
Who are the demons ?

(15)
Who are the evil spirits ?

(16)

Who are men ?

(17)
Who are women ?

(18)
Who are animals and so forth ?

(19)
What is the immobile ?

(20)
Who are the Brahmanas, etc., ?

(21)
What is a caste ?

(22)
What is deed ?

(23)
What is a non-deed ?

(24)
What is knowledge ?

(25)
What is ignorance ?

(26)
What is pleasure ?

(27)
What is pain ?

(28)
What is heaven ?

(29)
What is hell ?

(30)
What is bondage ?

(31)
What is liberation ?

(32)
What is to be adored ?

(33)
Who is the disciple ?

(34)
Who is the sage ?

(35)
Who is the deluded ?

(36)
What is the demoniac ?

(37)
What is austerity ?

(38)
Which is the supreme abode ?

(39)
What is to be sought after ?

(40)
What is to be rejected ?

(41)
Who is the renouncer (Sannyasin) ?

3.
(1) Brahman is the ineffable Spirit. It appears as the Mahat (the Sankhyan Great), the ego, (the elements) earth, water, fire, air and ether – the macrocosm and as actions, knowledge and ends. It is non-dual and free from all adjuncts. It is big with all powers and is without beginning and end. It may be spoken of as pure, good, quiescent, unqualified.

4.
(2) God is the veritable Brahman that, depending on Its power called Prakriti creates the worlds and enters (into them) as the inner Controller of Brahma, etc., (He) is Ishvara, as He controls the intellect and the sense-organs.

5.
(3) The living being (Jiva) is he who, through false superimposition, affirms ‘I am gross’ due to ‘the name and form’ of Brahma, Vishnu, Isana, Indra, etc. (Jiva thinks): Though I am one, due to the differences of the causes that originate the body, the Jivas are many.

6.
(4) Prakriti is but the power of Brahman; it is intellectual in nature and competent to create the variegated and marvellous world from (the matrix) of Brahman.

7.

(5) The supreme Self is Brahman alone being altogether different from body, etc.

8-9. (6-20) Brahma, Vishnu, Indra, (the god of) Death, the Sun, the Moon, the gods, the demons, men, women, animals, etc.; the immobile the Brahmanas, etc.; are that very Spirit.
10.
(21) Neither skin nor blood nor flesh nor bone has caste; To self is caste ascribed through mere usage.

11.
(22) 'I do the deeds that are done through sense-organs' – the deed thus done as centred in the Self alone is the deed (in question).

12.
(23) The deed done with conceit as agent and enjoyer, causing birth, etc., binds; The non-deed is the obligatory and occasional action

– sacrifice, holy vow, austerity, gifts, etc., done without desire for their fruit.
13.
(24) Knowledge is the immediate realization, due to the disciplining of body and sense-organs, service rendered to the Teacher, hearing, thinking and meditation, that there is nothing but Spirit, the essence of both subjects and objects, which is immutable among the mutables like pots and clothes, the same in all, their innermost (essence).

14.
(25) Ignorance is the illusory knowledge – like that of the snake in the rope – of Brahman that is All in all, all-pervasive and non-dual. (This illusory knowledge) is associated with a plurality of selves based on the plurality of the adjuncts of bondage and liberation, viz.; stations in life, castes, men, women, the immobiles, mankind, (lower) animals and gods.

15.
(26) Pleasure is the blissful state that succeeds the knowledge of the essence of Being, Intelligence and Bliss. (27) It (Dukha -pain) is the mere Sankalpa (or the thinking) of the objects of mundane existence (or of not-Self).

16.
(28) Heaven is the association with the holy.

17.
(29) Association with the worldly folk who are unholy alone is hell.

18.
(30) Bondage consists in imagining due to the beginningless latent impressions of nescience, 'I am born, etc.'

19.
Bondage consists in imagining a plunge into the flux of existence with its possessive claims on fields, gardens, houses, children, wives, brothers, mothers and fathers.

20.
Bondage is the conceit of egoistic agency in regard to actions, etc.

21.
Bondage is the imagination prompted by the desire for the eight powers, anima, etc.

22.
Bondage is the imagination prompted by the yearning for adoring gods, men, etc.

23.
Bondage is the imagination (leading to) the practice of Yoga with its eight limbs, Yama, etc.

24.
Bondage is the planning of action and duties bound up with castes and stations of life.

25.
Bondage is to imagine that Atman has qualities like doubts, fear, etc.

26.
Bondage is to plan (to acquire) knowledge, to perform sacrifices, vows, austerity and (make)

gifts.

27.
Bondage is to plan to devote oneself exclusively to moksha.

28.
Bondage is what springs exclusively from imagination.

29.
(31) Liberation is the attenuation, through discrimination between the eternal and the ephemeral, of the sense of ownership in regard to objects that generate fleeting pleasures and pains in the transmigratory life.

30.
(32) Adorable is the teacher who leads one to Brahman, the Spirit dwelling in all bodies.

31.
(33) The disciple is Brahman indeed that remains altogether immersed in the knowledge of the world as obliterated by the awareness (of its ground, viz., Brahman).

32.
(34) The sage is the knower of the essence of Self-awareness present in all as their innermost (part).

33.
(35) The deluded is he who is sustained by the conceit of egoism as regards agency, etc.

34.

(36) Demoniac is the austerity, rooted in entrenched attachment, aversion, destructive violence, hypocrisy, etc.; that torments oneself by performing ‘repetition of holy names’ and Agnihotra while fasting and that is prompted by the desire to secure the power of gods like Brahma, Vishnu, Indra and Isana.

35.
(37) Austerity is the burning, in the fire of immediate realization of the world’s falsity, of the seed of imagination fashioned by the desire to secure the power of Brahma, etc.

36.
(38) The supreme abode is Brahman’s status, one of eternal freedom, comprising Being, Intelligence, and Bliss, beyond the qualities of the inner organ and the sense-organs and the vital breaths.

37.
(39) To be sought after is the essence of the pure Spirit undetermined by space, time and objects.

38.
(40) To be rejected is the thought that true is the world other than one’s own Self that is perceived by the false sense organs and the intellect.

39.
(41) The Sannyasin (mendicant monk) is the wandering independent ascetic who has known for certain, in the indeterminate concentration (Nirvikalpa-Samadhi), ‘I am Brahman’. He is led upto it through the experiential knowledge of the contents of Major texts like: ‘There is no plurality here’; ‘All this is Brahman’; 'That Thou Art', etc.; after renouncing all duties, sense of possession and the ego, and taking refuge in the beloved Brahman. That ascetic is liberated; he is adorable; he is the Yogin; he is the Immense; he is the Brahmana.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Niralambopanishad belonging to the Sukla-Yajur-Veda.
22. Paingala Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Then indeed Paingala approached Yajnavalkya as a disciple, and, having served him for twelve years, said: Instruct me in regard to the supreme mystery of Aloneness.
I-2. The eminent Yajnavalkya replied: Dear one, in the beginning this indeed existed. It was the eternally free, immutable, everlastingly one, secondless Brahman, full of Truth, Knowledge and Bliss.
I-3. In it existed the primordial and indefinable Prakriti, consisting of Gunas in a state of equipoise, red, white and dark, resembling (the existence of) water, silver, a man and outlines (respectively) in the mirage oyster-shell, a stump and a mirror; what was reflected in it was the Witness Consciousness.
I-4. Having been modified, with the preponderance of Sattva, and named Avyakta (the Unmanifest), it (Prakriti) became the power of concealment. What was reflected in it became God Consciousness. He has Maya under His control, is omniscient, is the initial cause of creation, sustenance and dissolution (of the world) and has the form of the sprouting world. He manifests the entire world dissolved in Him. Due to the power of the Karmas of living beings is the (world) spread out like this cloth and due to their exhaustion again is (the world) concealed. In Him alone does the entire world exist as a folded cloth.
I-5.From the power of concealment controlled by God arose the Power of Projection called Mahat. What is reflected in it is the consciousness of Hiranyagarbha. He has the conceit of ownership as regards Mahat and has a body partly manifest and partly unmanifest.
I-6. From the projective power controlled by Hiranyagarbha arose the gross power called the ego, with the preponderance of Tamas. What was reflected in it was the consciousness of Virat. That Virat who has conceit in the Ego, a manifest body, and is the Chief Person, Vishnu is the protector of all gross things. From that Self (Virat) arose ether; from the ether, air; from air, fire; from fire, water; from water, earth. These five root-elements are composed of the three Gunas.
I-7. Desiring to create, that world-Cause (God), controlling the quality of Tamas, sought to render the subtle root-elements gross. He bifurcated each of the extremely limited elements and again made (the halves) four-fold and added each of the five halves to one-eighths of the other four. With those quintuplicated elements he created endless Crores of macrocosms and for each of these fourteen appropriate worlds and globular gross bodies fit for each planes of them all.
I-8. Having divided into four the Rajas part of the five elements he made Prana with its five fold activity from three parts of it. From the fourth part (of rajas) he fashioned the organ of action.
I-9. Having divided into four their Sattva part, out of the combination of three of them, he made the inner organ with its five-fold activity. From the fourth, he made the organs of Cognition.
I-10. From the combination of Sattva he made the guardians of sense-organs. He cast them, having created them into the macrocosm. Due to his command, conjured with the ego, the Virat protected the gross elements (of the cosmos). Commanded by him, Hiranyagarbha protected the subtle ones.
I-11. In the cosmos they could not, without God, pulsate or act. He desired to vivify them. Splitting open the macrocosm, the channels of Brahman, and the crowns of individuals, he entered into them. Though they were inert, like sentient (beings) they performed each its own functions.
I-12. The omniscient Lord, conjoined with a streak of Maya, on entering the individual bodies, and deluded by it, became the Jiva; due to self-identification with the three bodies (he) became both agent and reaper (of action's fruits). Possessing the attributes of wakefulness, dream, deep sleep, swoon and death, like a chain of buckets (attached to a water wheel) he becomes troubled and as it were is born and dies, revolving like a potter's wheel.

II-1. Now Paingala asked Yajnavalkya: How did the omnipotent Lord of all worlds, the author of their manifestation, sustenance and dissolution become Jiva ?
II-2. Yajnavalkya replied: I shall speak distinguishing between the forms of the Jiva and of God, following the generation of the gross, subtle and causal bodies. Listen with exclusive attention. Employing parts of quintuplicated gross elements, the Lord made individual and collective gross, bodies, respectively. Earthy are the skull, skin, intestines, bones, flesh and nails. Watery are the blood, urine, saliva, perspiration and so forth. Fiery are hunger, thirst, heat, lassitude, sexual union, etc. Airy are the movements, the transporting, breathing, etc. Ethereal are lust, anger, etc. The gross body with skin, etc.; is a combination of all this, fashioned through deeds; (it is) the basis of states like childhood, etc., conceit and numerous failings.
II-3. Then he (God) manifested Prana (the Principle of life) from the non-quintuplicated aggregate of the three Rajas parts of the gross elements. The modification of the life principle are the Prana, Apana, Vyana, Udana and Samana. The subordinate functions of Prana are named Naga, Kurma, Krikara, Devadatta and Dhananjaya. Their bases are the heart, the anus, navel, throat and all the limbs. With the fourth part of the Rajas of Akasa, he manifested the organ of action. Its functions are (performed by) the tongue, the hands, the feet, the anus and the generative organ. The objects of these are speech, grasping, movement, excretion and (sex) enjoyment. Similarly from the aggregate of the three Sattva parts of the elements, he manifested the inner organ. Its functions are the mind, the intellect, thought and the ego. The objects of these are imagination, determination, memory, conceit and investigation. Their bases are the throat, the mouth, the navel, the heart and the junction of the eye-brows. With the fourth part of the Sattva of the elements, he manifested the sense of Cognition. Its functions are the ears, the skin, the eyes, the tongue and the nose. Their objects are sound, touch, form, taste and smell.
The overlords of the organs (of perception and action) are the directions, the wind, the sun, Prachetas, Asvins, Fire, Indra, Upendra, Death, the moon, Vishnu, Brahma and Sambhu.
II-4. Now, there are five sheaths, that of food, of vital breaths, of mind, of knowledge and of bliss. The sheath of food comes into being from the essence of food alone, develops by it, and is dissolved in the earth that is predominantly of the nature of food. That alone is the gross body. The five breaths, Prana, etc.; together with the five organs of actions constitute the sheath of vital breaths. The sheath of mind is the mind together with the organs of cognition. The sheath of knowledge is the intellect together with the organs of cognition. These three sheaths constitute the subtle body. The sheath of bliss is the knowledge of one's essence. This is the causal body.
II-5. The eight-fold city (the total subtle body) consists of the five organs of cognition, the five organs of action, the five breaths, the five elements like ether, etc., the five-fold inner organ, desire, action and Tamas.
II-6. Vishva (is) the self of knowledge, a reflection of sat, the empirical (being), having conceit in the gross body of the waking state. The field of actions (or born of actions) is also a name of Vishva.
II-7. By God's command, the Sutratman (Hiranyagarbha) entered the subtle body of the individual and supervising the mind became the Taijasa. Taijasa is the appearance. Dream fashioned is a name of Taijasa.
II-8. By God's command (the Self) with the adjunct of Maya together with the Unmanifest, entering the individual causal body became Prajna. The Prajna is undifferentiated, real, 'Having conceit-in-deep-sleep' is the name of Prajna.
II-9. Texts like Tattvamasi declare the identity with Brahman of the real Jiva concealed by ignorance and part of the unmanifest; not of the other two, the empirical and the illusory Jivas (in the waking and dream-state).

II-10. The Consciousness reflected in the inner organ participated in the three states. Merged in the states of wakefulness, dream and deep sleep, like a chain of buckets attached to the water wheel, and afflicted, he (the Jiva) is as it were born and dead.
II-11. Now there are five states – Wakefulness, dream, deep sleep, swoon and death. The wakeful state consists in the cognition of objects like sound, etc.; by means of the organs of cognition like ears, etc.; when aided by the respective (guardian) deities. The Jiva stationed at the junction of the eye-brows and pervading the whole (body) from the foot to the head becomes the agent of all kinds of activities like tilling and heaving. Also the reaper of their respective fruits. Migrating to the other world(s) alone he reaps the fruit of (his) activities. Tired due to activities, like an emperor, he takes to the way leading to the inner chamber (a new body).
II-12. When the instruments of (cognition and action) cease to operate, the dream state comes into being in which there is knowledge of objects and their cognition due to the half-awakened impressions of the waking state. There, Vishva himself, due to the cessation of empirical activities, moving in the system of nerves and becoming Taijasa, enjoys freely the rarity of the world consisting of latent impressions which he illumines with his light.
II-13. The instrument of deep sleep is mind alone. Just as a bird, exhausted by random flights, folds its wings and moves towards its nest, so the Jiva, too, sporting in the spheres of wakefulness and dream and exhausted, plunges into ignorance and enjoys its own bliss.
II-14. The (state of) swoon is like that of death with the sense organs stirring due to fear and unconsciousness when struck with a club, stick, etc., accidentally.
II-15. Different from the states of wakefulness, dream, deep sleep and swoon and occasioning fear to all Jivas from Brahma down to a clump (of grass, etc.,) and resulting in the fall of the body is the state of death.
II-16. Withdrawing the organs of action and cognition and the vital breaths corresponding to varied objects, and attended by desires and actions, and enveloped in ignorance and (the subtle) elements, the Jiva goes to another world. Due to the ripening of the fruits of prior actions, like a worm caught up in a whirl pool (the Jiva) now wins rest.
II-17. As a result of past good deeds, at the end of many lives, men seek liberation. Then resorting to a teacher of Self-realization and (faithfully) serving him long one inquiries into bondage and liberation.
II-18. Bondage results from lack of inquiry; liberation results from inquiry. Therefore investigate at all times. One's own nature may be determined through superimposition and its repudiation. Therefore always inquire (into the nature of) the individual Self and the supreme Self. When the state of Jiva and that of the world are sublated, Brahman alone, non-different from the inner Self, remains.
III-1-2. Then Paingala said to Yajnavalkya: Set forth the explanation of the major text(s) [Maha-vakyas]. Yajnavalkya replied: Thou art That; Thou That art; Thou Brahman art; I am Brahman – One should meditate thus.
III-3. The expressed sense of the word 'tat' is the world-cause, marked by 'other-ness' (mediacy), having Being, Consciousness and Bliss as his characteristics, Maya as his adjunct and omniscience, etc., as his features. The very same with awareness mixed up with the inner sense, the object of the I-notion, is the expressed meaning of 'tvam'. Rejecting the adjuncts of the supreme (God) and the Jiva, viz.: Maya and avidya, the indicated sense of tat and tvam is Brahman, non-different from the inner Self.
III-4. 'Hearing' is investigation into the import of propositions like 'That Thou art' and 'I am Brahman'. Reflection is the exclusive dwelling on the content of what has been heard. Meditation is the fixing of the mind one-pointedly on the reality, made doubtless through investigation and reflection. Concentration, resembling a flame in a windless spot, is the

thought (chitta) whose content is solely the object meditated, exclusive of the agent, and the act, of meditation.
III-5. Then (mind's) modifications referring to the Self, though shooting up, remain uncognised; they are only inferred from memory. By this (Samadhi) alone are dissolved Crores of deeds accumulated in the course of beginningless transmigratory existence. Through skilful practice, thence, then, flow, in a thousand ways, streams of nectar. Therefore, the best knowers of Yoga call (this) Concentration dharmamegha, cloud of virtues. When the meshes of latent impressions are entirely obliterated by virtue of it and the accumulation of deeds, good and evil, pulled up by their roots, the proposition (whose content was) earlier mediated on generates unimpeded and immediate realization (resembling, in its certitude) the gooseberry in the palm (of one's hand). Then one becomes liberated in life.
III-6. God desired the non-quintuplication of the quintuplicated elements. Leading the effected macrocosm and the worlds included in it to their causal state, unifying the subtle organs of action, vital breaths, organs of cognition and the four-fold inner sense, reducing all elemental (effects) to the five-fold cause, (he) dissolves in (due) order the earth in water, water in fire, fire in air, air in ether, ether in the ego, the ego in the Mahat, the Mahat in the unmanifest and the unmanifest in the Spirit (Purusha). Due to the dissolution of the adjuncts, Virat, Hiranyagarbha and God are dissolved in the supreme Self.
III-7. Having become non-quintuplicated through the attenuation of (the accumulated) deeds and the ripening of good deeds, and one with the subtle (body), returning to the cause and its cause, the gross body generated by deeds done through the quintuplicated gross elements becomes non-quintuplicated and gets dissolved in the immutable inner Self. Vishva, taijasa and Prajna dissolve in the same due to the dissolution of their adjuncts.
III-8. The microcosm consumed in the fire of knowledge together with (its) causes is dissolved in the supreme Self. Therefore the Brahmana should concentratedly dwell on the identity (of the contents) of the terms tat and tvam. Thence, when the clouds are dispelled as the sun (shines forth), the Self is manifested.
III-9-10. Meditating on the Self, of the size of a thumb, in the centre (of the heart ?) like a smokeless flame, meditate on the illumining Self in the centre, immutable and immortal. The silent sage Liberated-in-life, sits meditating till sleep, till death; he is the blessed one who has performed his duty.
III-11. Giving up the status of Liberation-in-life, when one's body is consumed by time, he reaches the status of disembodied liberation like the wind becoming stirless.
III-12. That immortal and certain (one), devoid of sound, touch, form, taste or smell, without beginning and end, beyond the Mahat, alone remains without impurity and suffering.
IV-1. Then Paingala asked Yajnavalkya: How does a knower (Jnanin) act ? How does he stay in repose ?
IV-2. Yajnavalkya replied: One seeking liberation, having acquired freedom from egotism, etc.; takes 21 generations (of his ancestors and descendants) across the (sea of samsara). The knower of Brahman by himself alone does so 101 generations.
IV-3. Know the Self to be the rider in the chariot; the body verily to be the chariot; the intellect to be the charioteer and the mind to be the reins.
IV-4. The senses, the wise say, are the horses; the objects are what they range over; the hearts are the moving many-storeyed mansions.
IV-5. The great sages aver that the Self combined with sense-organs and mind is the experiencer. Therefore in the heart, immediately, is Narayana well-established.
IV-6. Upto (the exhaustion of) the operative deeds, the homeless liberated Self, behaves like the Slough of a snake, like the moon (in the sky).
IV-7. Shedding the body in a holy spot or (may be) in the home of an eater of dog's flesh, (the liberated one) attains Isolation.

IV-8. Afterwards, make an offering of his body to the cardinal points or bury (his body). Mendicancy is prescribed for the male, never for the other.
IV-9. No observance of (the period of) pollution, no burning (of the corpse), no offering of rice balls or of water, no fortnightly rites (are laid down) for a mendicant who has become Brahman.
IV-10. There is no burning of what is (already) consumed, just as there is no cooking of what is (already) cooked. For one whose body is consumed in the fire of knowledge there is neither ceremonial rice offering nor any (other) rite (of obsequies).
IV-11. As long as the adjuncts (body, etc.,) persist, let one wait upon the teacher. Let him treat the wife of the teacher and his children as he does the teacher himself.
IV-12. When with the knowledge, 'I am That !' 'I am That' --I, whose mind is pure essence, is pure Spirit, is long-suffering – wisdom is won, when the object of knowledge, the supreme Self, is established in the heart; when the body is dissolved in the state of achieved Peace, then one becomes destitute of the luminous mind and intellect.
IV-13. Of what use is water to one who has had his fill of ambrosia ? Similarly, (for one) who has known his Self, of what use are the Vedas ? No duty remains for the Yogin who has had his fill of the ambrosia of knowledge. If duty be there, he is no knower of Truth. Though stationed at a distance, he is not distant; though embodied, he is disembodied; he is the omnipresent inner self.
IV-14. Making the heart pure, contemplating the well-being (of all), one must experience supreme joy in the thought, 'I am the supreme, the All'.
IV-15. As there is non-difference when water is poured in water, milk in milk and ghee in ghee, so is the case with the individual Self and the supreme Self.
IV-16. When the body is burned by knowledge and knowledge becomes infinite in form, then the knower consumes the bondage of Karma in the fire of Brahman-Knowledge.
IV-17. Thence (follows the state of) the holy non-dual(Reality), named the Supreme Lord, like unto the stainless sky. Self's nature, abiding without adjuncts, is as (that of) water mixed with water.
IV-18. Like the ether the Self in the subtle body. The inner Self like air is not perceived. That stirless inner Self perceives the external (manifold) with the torch of (objective) knowledge.
IV-19. The knower, dead, no matter due to whatever (form of) death, is dissolved (in Brahman that is) like the all-pervasive sky.
IV-20. This dissolution he knows in truth as of the pot-space (in the infinite space). He attains (the status of) the self-sustained light of all-pervasive knowledge.
IV-21. Standing on one foot, let man do austerities for a 1000 years; but (that austerity) is less than one sixteenth of this Yoga of meditation.
IV-22. This is knowledge; this is to be known; one wishes to know all that. Were he to live (even) for a 1000 years, he would not reach the end of the Shastras.
IV-23. What should be known is just the Imperishable; (but) life is fleeting. Avoiding the labyrinths of Shastras, meditate on the Truth (alone).
IV-24. Action are endless – purification, mutterings, (of holy names), sacrifices, pilgrimage to holy places. These (are valid) only till Truth is won.
IV-25. As regards the great-souled ones, the sure cause of liberation is (the knowledge) 'I am Brahman'. The two words determining bondage and liberation are 'mine' and 'not mine'.
IV-26. The import of 'mine' binds the living being; he is liberated by that of 'not mine'. When the mind is dementalised, no longer is duality cognised.
IV-27. When dementalisation is achieved, That becomes the supreme status. Wherever, then, the mind goes, there, verily, is the supreme status.

IV-28. Thus, there, everywhere, is Brahman well-established. For one who holds 'I am not Brahman' no liberation is possible; (it is as futile) as striking the sky with clenched fists or a hungry man's chewing the chaff.
IV-29. Whoso studies the Upanishad as a rule (every day) is purified by fire (as it were); by air; by the sun; by Vishnu; by Rudra. He has bathed in all sacred waters. He is versed in all the Vedas; has performed all the sacred rites taught by all the Vedas. He has ritually muttered Lacs of Itihasas and Puranas and one Lac times Rudra's (tantras). He has muttered a million times the sacred syllable, OM. He redeems ten generations of his line, past and future. He purifies the rows of diners of which he is a number. He becomes great. He is purged of the sins of Brahmin-slaughter, drink, stealth, adultery with (even a) teacher's spouse and of association with those who are guilty of these.
IV-30. That supreme Status of Vishnu spread out, like an eye, in the sky, the enlightened ones always behold.
IV-31. The wise, ever vigilant and diligent in praise richly glorify That supreme Status of Vishnu.
IV-32. OM-Truth – This is the secret teaching.
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Paingalopanishad belonging to the Sukla-Yajur-Veda.

23. Paramahamsa Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !
1.
"What is the path of the Paramahamsa Yogis, and what are their duties ?" – was the question Narada asked on approaching the Lord Brahma (the Creator). To him the Lord replied: The path of the Paramahamsas that you ask of is accessible with the greatest difficulty by people; they have not many exponents, and it is enough if there be one such. Verily, such a one rests in the ever-pure Brahman; he is verily the Brahman inculcated in the Vedas – this is what the knowers of Truth hold; he is the great one, for he rests his whole mind always in Me; and I, too, for that reason, reside in him. Having renounced his sons, friends, wife, and relations, etc., and having done away with the Shikha, the holy thread, the study of the Vedas, and all works, as well as this universe, he should use the Kaupina, the staff, and just enough clothes, etc., for the bare maintenance of his body, and for the good of all. And that is not final. If it is asked what this final is, it is as follows:

2.
The Paramahamsa carries neither the staff, nor the hair-tuft, nor the holy thread nor any covering. He feels neither cold, nor heat, neither

happiness nor misery, neither honour, nor contempt etc. It is meet that he should be beyond the reach of the six billows of this world-ocean. Having given up all thought of calumny, conceit, jealousy, ostentation, arrogance, attachment or antipathy to objects, joy and sorrow, lust, anger, covetousness, self-delusion, elation, envy, egoism, and the like, he regards his body as a corpse, as he has thoroughly destroyed the body-idea. Being eternally free from the cause of doubt, and of misconceived and false knowledge, realising the Eternal Brahman, he lives in that himself, with the consciousness "I myself am He, I am That which is ever calm, immutable, undivided, of the essence of knowledge-bliss, That alone is my real nature." That (Jnana) alone is his Shikha. That (Jnana) alone is his holy thread. Through the knowledge of the unity of the Jivatman with the Paramatman, the distinction between them is wholly gone too. This (unification) is his Sandhya ceremony.

3.
He who relinquishing all desires has his supreme rest in the One without a second, and who holds the staff of knowledge, is the true Ekadandi. He who carries a mere wooden staff, who takes to all sorts of sense-objects, and is devoid of Jnana, goes to horrible hells known as the Maharauravas. Knowing the distinction between these two, he becomes a Paramahamsa.

4.
The quarters are his clothing, he prostrates himself before none, he offers no oblation to the Pitris (manes), blames none, praises none – the Sannyasin is ever of independent will. For him there is no invocation to God, no valedictory ceremony to him; no Mantra, no meditation, no worship; to him is neither the phenomenal world nor That which is unknowable; he sees neither duality nor does he perceive unity. He sees neither "I" nor 'thou", nor all this. The Sannyasin has no home. He should not accept anything made of gold or the like, he should not have a body of disciples, or accept wealth. If

it be asked what harm there is in accepting them, (the reply is) yes, there is harm in doing so. Because if the Sannyasin looks at gold with longing, he makes himself a killer of Brahman; because if the Sannyasin touches gold with longing, he becomes degraded into a Chandala; because if he takes gold with longing, he makes himself a killer of the Atman. Therefore, the Sannyasin must neither look at, nor touch nor take gold, with longing. All desires of the mind cease to exist, (and consequently) he is not agitated by grief, and has no longing for happiness; renunciation of attachment to sense-pleasures comes, and he is everywhere unattached in good or evil, (consequently) he neither hates nor is elated. The outgoing tendency of all the sense-organs subsides in him who rests in the Atman alone. Realising "I am that Brahman who is the One Infinite Knowledge-Bliss" he reaches the end of his desires, verily he reaches the end of his desires.
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !
Here ends the Paramahamsopanishad belonging to the Sukla-Yajur-Veda.
24. Satyayaniya Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
The mind alone is the cause of bondage and liberation of the people; (the mind) attached to the objects of the senses leads them to bondage; freed from the objects it leads them to liberation. (Thus) it has been declared.

2.
If that attachment of the mind of a person to the objects of the senses is directed towards Brahman, who shall not be liberated from bondage ?

3.
The mind (chitta) alone is worldly life; hence it should be purified with effort. As the mind is, so he becomes. This is the eternal secret.

4.
One who knows not the Veda realizes not that omnipresent One (Brahman); one who knows not Brahman reaches not that supreme abode. He who realizes that the omnipresent god (Vishnu), the omniscient one, the prop of all (Vasudeva) (is himself), that sage, seer of reality, attains the state of wisdom while living (vipratvam).

5.
Then (observing in the four disciplines) those Brahmanas well-versed in the Veda and untouched by desires, who ponder over the eternal supreme Brahman (realize Brahman). (A person desiring liberation) who is quiescent, self-subdued, has renounced all sensory pleasures, is forbearing, well versed in the scripture, is known as equanimous, has discarded the primary desires (for wealth, wife and progeny) and is free from the debts (to the manes, etc.,), coming to realize the Atman, shall live, observing silence, in some stage of life or other as the Kutichaka (or Paramahamsa).

6.
Then entering into the final stage of life (i.e. Sannyasa) he may possess five (small) things (matras) as is proper.

7.
He should possess as long as he lives (the five things, namely) a three-fold staff (of bamboo), sacred thread, garment consisting of a loin-cloth, sling and holy ring of sacred grass.

8.
These fire are the things pertaining to an ascetic (of the Kutichaka order); (to all ascetics the inward possessions are five, namely, the ‘a’, ‘u’, ‘m’, the bindu and the nada constituting Om.) This matra (namely the five constituents) is heard in the Pranava (Brahman). Till the final exit (of the vital breath) the ascetic shall not abandon (the twofold five

matras); even at death (the five external matras) shall be buried with him.

9.

The sign of Vishnu (i.e. means leading to liberation) is said to be twofold, the external and the internal. If one of them is discarded (the ascetic) is without doubt fallen.

10.
The threefold staff is an emblem (leading to) Vishnu; it is a means of attaining liberation by learned Brahmanas as ascetics. It is the extinction of all worldly characteristics – thus runs the Vedic teaching.

11-12. Then indeed, Oh Brahmana, there are four kinds of ascetics, namely Kutichaka, Bahudaka, Hamsa and Paramahamsa. All these bear the signs of Vishnu (i.e. they strive for liberation), wear tuft and sacred thread, are pure in mind, consider their own Self as Brahman, are intent on worship (of God) in the form of pure consciousness, practise muttering of prayers and the principal and secondary disciplines (Yama and Niyama), are of good conduct and (thus) become exalted. This is declared in a Vedic verse: The Kutichaka, Bahudaka, Hamsa and Paramahamsa ascetics are different in their way of life; all these possess the signs of Vishnu, the external and internal, which are always visible and invisible (respectively). Practising the five devotional acts (yajnas), having penetration into the Vedanta, observing the rites (appropriate to the station in life), resorting to the spiritual lore, abandoning the tree (of worldly life) but having recourse to its root-cause (namely Brahman), renouncing its flowers (of rituals) but enjoying its (true) essence, sporting in Vishnu (i.e. leading the life spiritual), delighting in Vishnu, freed (from external worship), identifying themselves with Vishnu, they realize the omnipresent Vishnu.
13.
Worship during the three junctures of the day (Sandhyas) bathing according to capacity, presenting libations of water to the manes, cleansing (i.e. purifying oneself with water), waiting upon (the deities with prayers) – these five devotional acts (the Kutichaka) shall perform till death.

14.
With ten Pranavas and seven mystic words (vyahritis) the four-footed Gayatri along with its 'head' is the prayer to be recited during the three Sandhyas.

15.
The practice of yoga consists of the constant single-minded devoted service of Vishnu, the Guru; non-injuring by word, thought and deed is the devotional act of penance (tapoyajna).

16.
It is declared that the devotional act of studying the scripture (Svadhyaya-yajna) consists of reciting the various Upanishads. The attentive reciting of Om offers the (concept of the individual) Self in the fire of the (non-dual) Brahman.

17.
The devotional act of possessing spiritual wisdom (Jnana-yajna) is to be known as the very best of all yajnas. (The Paramahamsas) have Jnana (true knowledge) for the (emblematic) staff, Jnana for the tuft and Jnana for the sacred thread.

18.
He whose tuft consists of Jnana and the sacred thread too of that (Jnana) has all the characteristics of a Brahmana – thus is the injunction of the Veda.

19.
Then indeed, Oh Brahmana, these mendicant monks are as they appear (i.e. unclad, as when they were born). They should desire to remain as a tree, having gone beyond passion, anger, greed, delusion, false pride, pride, envy, 'mine-ness' and egotism; and having discarded honour and dishonour, blame and praise; and when cut down (like a tree) they shall not complain. Thus these wise men become immortal here (in this world) itself. This has been said in the Vedic verse: Having taken leave of his kinsmen and son with good will and not seeing them again, enduring the pairs (of opposites, heat and cold, etc.,) and quiescent he shall turn eastward or northward and proceed on foot.

20-22. (Equipped with) a (water) vessel and staff, seeing four cubits of ground alone before him, wearing sacred thread and tuft or remaining shaven-headed, having a family (of his body alone), and receiving from people alms unbegged or begged for bare sustenance' having a vessel made of clay, wood, gourd or strung leaves as originally provided, and clothed with a garment of hemp, silk, grass, a patched one, (deer-)skin or a leafy one strung or unstrung; shaving his head alone at the junction of the seasons without removing hair below and in the arm pits and never the tuft; he shall reside in a fixed place for four months (of the rainy season) during which the inward soul, the omnipresent Purusha (Vishnu) is asleep (in the milky ocean).
23.
When (God, Vishnu) has risen (from sleep), the ascetic may reside in one place to carry out his work (such as study, meditation or Samadhi) for the other eight months or he may go about (as a mendicant monk). (During the journey) he may stay (for short periods) in a temple, a hut where the ritual fire is kept, the shade of a tree, or a cave, without attachment and unnoticed by the people. He shall be quiescent like fire when fuel is exhausted and he shall not

give or cause trouble to any one anywhere. (On seeing one equal to or inferior to him he shall not shrink nor consider any one existing as different from himself).

24.
If a person has realized that he is the Atman non-different from the universal Self, what can he wish for, and to fulfil which desire need he torture his body (by various kinds of austerities) ?

25.
A wise-man knowing this (truth) and thus a knower of Brahman shall have this consciousness. He shall not worry himself with many words; for it is only torturing language.

26.
Having discerned the knowledge of Brahman he should wish to remain with dispassion (lit. with the innocence of the child); a sage has realized the Atman when he has the lore of Brahman and dispassion.

27.
When all desires which cling to the heart have been shed, then the man becomes immortal and he enjoys the (bliss of) Brahman here (itself).

28.
Then indeed, Oh Brahman, he who abandons this asceticism which is the highest spiritual life, becomes a child-murderer, a murderer of a Brahmana, a killer of an embryo, a great sinner. He, who abandons this steady life pertaining to Vishnu (i.e. the external and internal discipline in spiritual life), becomes a thief, a seducer of his preceptor's wife, treacherous to a friend, ungrateful; he is denied all (auspicious) worlds. This has been declared in the Vedic verse – A thief, a drinker of spirituous liquor, a seducer of his preceptor's wife

and one treacherous to his friend get purified by expiation; (but) one who abandons the sign of Vishnu, external or internal, which he was possessing, will never be purified in spite of all his self-exertions.

29.
Abandoning the sign of Vishnu-worship, external or internal, he who resorts to his stage of life or no (prescribed) stage at all, or returns (to his former way of living prior to renunciation) – to that great fool (and to people of his kind) there is no liberation seen even in tens of millions of eons.

30.
Abandoning all other stages of life a wise man should live for long in the stage of life leading to liberation. There is no liberation possible to one who has fallen from the stage leading to final beatitude.

31.
Having embraced asceticism, if one does not remain observing its laws, he is to be known as 'fallen from grace' (arudhachyuta) – such is the Vedic injunction.

32.
Then indeed, Oh Brahmana, when (a wise man) has embraced this age old spiritual life pertaining to Vishnu and remains without transgressing it, he becomes self-controlled, worthy of being remembered as auspicious, a (true) knower of the world, a knower of the Vedanta, a knower of Brahman, omniscient, self-luminous; he becomes the supreme God Brahman, he redeems from (the misery of) worldly life his ancestors, relations by marriage, (other) kinsmen, associates and friends.

33.
When a wise man renounces the world, those belonging to his family become blessed in this world, a hundred generations before

him and three hundred generations after him.

34.
The scripture says that a very pious mendicant monk redeems thirty generations of his family after him, thirty generations before him and thirty generations after those that follow (the first thirty).

35.
The Vedic teaching is that the ancestors of (a wise man) are redeemed if he were to say that he has renounced even while his final breath remains in his throat (i.e. just before death).

36.
Hence, Oh Brahmana, wise men have said that this age old lore of the Self, the discipline pertaining to Vishnu, shall not be expounded till one has oneself realized (the goal) and (that) not to one who has not studied the Veda, has not the conviction of the Self, has not freed himself from attachment, has not become pure, has not approached (to receive this of his own accord), and who has not made earnest efforts (to know them). This has been said in a Vedic verse (as well):

Once (Brahma-)Vidya approached (the god) Brahma and said: 'Guard me, I am your treasure. Do not reveal me to one who is envious, crooked or crafty. Thus shall I be of potent strength'.

37.
This discipline of the Atman pertaining to Vishnu (i.e. this lore to realize Brahman) shall be revealed to a person after a careful test as to whether he is of pure conduct, attentive, intelligent, observes celibacy and has approached (the Guru of his own accord for receiving instruction).

38.
With those ascetics who have been taught (the scripture) by a Guru and who do not honour him in word, thought and deed, the Guru does not dine; similarly (good ascetics) do not eat the food (from houses where the ill-mannered receive alms). Such is the (injunction of the) scripture.

39.
The Guru is the supreme righteousness (Dharma); the Guru alone is the sole means (of liberation). He who honours not his Guru who gives (initiation into) the single syllable (Om which is Brahman) has all his scriptural learning, penance and spiritual wisdom oozed out as water from an unbaked clay vessel.

40.
He who has supreme faith in God and the same faith in his Guru is a knower of Brahman, who reaches supreme beatitude. Such is the teaching of the Veda. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Satyayaniyopanishad belonging to the Sukla-Yajur-Veda.

25. Subala Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

LESSON ONE: THE SUBSISTENCE AND DISSOLUTION OF THE UNIVERSE

1-3. The Unqualified Brahman: They say – 'What existed ?' He replied 'Neither the existent nor the non-existent. From that Tamas was born; from Tamas was born Bhitadi (Prakriti – Matter), from it space, from space air, from air fire, from fire water and from water earth. This became the Egg; which existing for just a year became two-fold – earth below and sky above. Between was Divine Man with a thousand heads, eyes, feet and arms (Virat-purusha).

4-6. He at first created the death of all creatures, having three eyes, heads and feet, armed with an axe. Brahma was afraid – he entered Brahma himself, he created seven mental sons – they created seven Virats, the pro-creators.

His face was Brahmana, arms were made into Kshatriya, thighs became the Vaishya, Sudra was born from the feet, air and vital air (Prana) from his ear, all this is from his heart. Thus the First Section

1.

From the Apana were created Nisadas, Yakshas etc., from the bones mountains, from the hair plants and trees, from the forehead Rudra (of anger).

2.

The breath of this great being became Rik and other Vedas, phonetics, kalpa (the manual of ritual), grammar, etymology, metre, logic, astronomy, exegetic, law, comments, glosses etc.

3.

The golden light in which dwell the self, all worlds made itself into two – woman and man. Becoming Deva created Devas, becoming Rishi created Rishis, also Yakshas etc., as well as wild as wild and domestic animals, bull and cow, horse and mare, male and female donkey, earth and the boar.

4.

At the end, becoming Vaisvanara (fire), he burned (destroyed) all creatures – earth was absorbed in water, water in fire, fire in air, air in

ether, ether in sense organs, they in subtle elements, they in Prakriti, Prakriti in Mahat, Mahat in Avyakta, Avyakta in Akshara, Akshara in Tamas, it in God. Then there is neither existent nor non-existent. This is the doctrine of dissolution (as given in) Vedas.

Thus the Second Section

LESSON TWO: THE FOURTH PRINCIPLE

1.

In the beginning, this was non-existent. The man of wisdom does grow, meditating upon the Atman which has no birth, no rising, nor setting, unestablished, having no sound, touch, form, taste, smell, decay nor any thing bigger.

2.

Without vital breath, face, ears, speech, mind, radiance, eyes, name, lineage, head, hands or feet, smoothness, blood, measurability, neither long, short nor gross, nor atomic, shoreless, beyond description, not open, nor illuminable, nor closed, without inside or outside; it neither eats nor is eaten.

3.

One can achieve (realize) this only by means of truth, charity, undying austerity, celibacy, detachment with six parts. He shall observe the three, self control, munificence and compassion. His vital airs do not depart but merge here in Brahman.

Thus the Third Section

1.
In the midst of the heart, is a mass of red flesh in which is the Dahara of Lotus (in shape), blossoming in many ways like lily – there are ten holes in the heart where the vital airs are established.

2.
When the (Jiva) is connected with Prana, then he sees rivers and cities of many kinds; when with Vyana, he sees Devas and Rishis; with Apana, Yakshas etc.; with Udana, the celestial worlds, gods, Skanda and Jayanta; with Samana, wealth also; with Vairambha (Prana) sees what is seen, heard, eaten and not eaten, visible and invisible.

3.
Then these Nadis become hundred; from these, branch out seventy two thousand Nadis, in which the self sleeps and makes noises, in the second sheath he sleeps and sees this world and the other, hears all sounds – this they call clarity. Prana defends the body. The Nadis are filled with green, blue, yellow, red and white blood.

4.
This Dahara lotus is blooming in many ways like a lily and like hair, so also the Nadis are placed in the heart. The divine self sleeps in the great sheath when there are no desires, no sleep even, there are no Devas or their worlds, Yagas, Mother, Father, kinsmen, no thieves or Brahmana-killer. All this is water – Again by the same path, he returns to wakefulness, this Samraj.

Thus the Fourth Section

1.
The supreme being assigns places to their owners – the Nadi is their

link. The eye is the owner in the body amidst the elements – what is seen in the divinity – the artery is the link. He that is in the eye, in the sun, artery, vital air, knowledge, bliss, heart's sky – he that moves inside all these is the self. Meditate on that self that is ageless, deathless, fearless, endless.

2.
The ear is the owner in the body amidst the elements, (the guardians of) the quarters the deity, the artery is the link. He that is in the ear, audible objects, in the quarters etc., --he that moves inside all this is the self. Meditate on that self who is ageless, deathless, fearless, painless, endless.

3.
The nose is the owner in the body, the smellable is the elemental. The earth is the deity, the artery is the link. He that is in the nose etc., --meditate on him.

4.
The tongue is the owner of the body, the savourable is the elemental. Varuna is the deity; the artery is the link. He that is in the tongue etc., --meditate on him.

5.
The skin is the owner of the body, the touchable is the elemental, Vayu is the deity, the artery is the link. He that is in the skin etc., --meditate on him.

6.
The mind is the owner, the thinkable things are the elemental, the moon is the deity, the artery is the link. He that is in the mind etc., --meditate on him.

7.
Intellect is the owner, the cognizable is the elemental. Brahma the deity etc. He that is in the intellect etc., --meditate on him.

8.
Ego is the owner – object of the 'I' concept is the elemental, Rudra the deity – He that is the ego – meditate on him.

9.
Speech the owner, utterable the elemental, fire the deity – He that is

– meditate on him.
10.
The mind stuff is the owner, the apprehensible is the elemental, the Jiva is the deity – meditate on him.

11.
The hands are the owners, what is grasped is the elemental, Indra the deity – He that is in the hands etc., --meditate on him.

12.
The feet are the owners, the destination is the elemental, Vishnu the deity – He that is in the feet etc., --meditate on him.

13.
The male organ is the owner, the delectable is the elemental, Prajapati is the deity – He that is in the male organ etc., --meditate on him.

14.
He is the omniscient, almighty, inner ruler, source of all, waited on by all bliss but does not wait on bliss; waited on by Vedas and Shastras, but not waiting on them; whose food all this is but who is never food; agent and governor of all leadings, made of food-soul of elements, made of Prana – soul of sense-organs, made of mind; soul of

thought, made of knowledge – soul of time, made of bliss – soul of dissolution.

15.

There is oneness – how can there be duality – No mortality – how immortality ? Not cognisant inwardly or outwardly, or both ways – not a mass of knowledge, neither knowing nor not knowing.

Thus the Fifth Section

LESSON THREE

1. In The beginning there was nothing here – These creatures are born sans root and support.

2-3. Narayana is the eye as well as the visible, ear as well as the audible, nose and the scentable, tongue and the tastable, skin and the tactile, mind and the thinkable, intellect and its contents, ego and its field, speech and its contents, hands, feet, their fields, anus and genital – all are Narayana. Supporter, ordainer, transformer – all is He.

4.
Adityas, Rudras, Maruts, Vasus, Asvins, Rik, Yajus, Sama, Mantras, Agni, oblation – all are Narayana, so also mothers, fathers etc.

5.
Viraja, Sudarsana, Jita, Saumya, Amogha, Kumara, Amrita, Satya, Madhyama, Nasira, Sisura, Asura, Surya, Bhasvati are the names.

6.
Roars, sings, blows, rains – Varuna, Aryama, Chandra, kala, kavi, Dhata, Brahma, Indra, Days and Half-days, moments as well as ages – all are He.

7.
All this is Purusha only – the past and the future – that high place of Vishnu – the Suris (sages) look upon this always like the eye spread in the sky. The sages without mental conflict enhance its glory.

This is the doctrine of liberation according to the Vedas.

Thus the Sixth Section

LESSON FOUR: THE NATURE OF THE INNER CONTROLLER

1.
The unborn, sole, immortal being inside the body, whose body is the Earth and who moves inside the body unknown to the Earth, who moves inside water, as the body unknown to it, who moves inside fire unknown to it, who moves inside air unknown to it, so also inside Mind, Intellect, Ego, Chitta (mind-stuff), Avyakta (unmanifest), Akshara (imperishable), Death – He is the inner, sinless, self, divine Narayana.

2.
This he (Adibrahma) imported to Apantaratamas (Vishnu), Vishnu to Brahma, he to Ghorangiras who gave it to Raikva who gave it to Rama. He gave it to all living beings. Such is the doctrine of Nirvana according to Vedas.

Thus the Seventh Section

LESSON FIVE: THE SELF IN THE BODY

In this body of fat, flesh, moisture is placed this pure self of all, within the cave. The wise behold the immortal, luminous bliss, bodiless and imponderable, enshrined in this cave, the

master of all, formless, massed splendour, pure, detached, divinely shining, the self that exceeds and whose form is imponderable. They behold it by sublation in this body that is as fickle as bubbles in water, empty like the plantain pith, a city in the sky, a painted wall, very much conditioned. Thus the Eighth Section

1-14. Then Raikva asked, 'Sir, into what do all things set ?' He answered 'The visible disappears in the eye, it is resolved (in the self) in the eye. The visible disappears in the sun, it is resolved in the sun. What disappears in the Virat (cosmic Man) is resolved in the self in the Virat. What disappears in the Prana is resolved in the Prana. What disappears in Vijnana (cognition) is resolved (in the self) in the Vijnana. What disappears in Ananda is resolved in Ananda (Bliss). What disappears in the Turiya is resolved in Turiya. That self is immortal, fearless, painless, infinite seedless. (All things are) resolved in that self' – so said he.
15.
He who knows this seedless (Brahman) himself becomes seedless. He does not get birth and death, is not deluded, nor pierced or burned;

does not tremble or get angry – they say he is the self – the burner of all.

16.
This self is not got by hundreds of expositions, not by great learning, nor by reliance on intellectual knowledge, nor through power of memory, Vedas, sacrifices, austerities, Sankhya or Yoga, Ashramas, elucidation, laudation and exercises. The Vedic scholars achieve it, having become calm, restrained, withdrawn, tolerant and concentrating.

Thus the Nineth Section
Then Raikva asked, 'Sir, in what are all these established, He replied 'In the Rasatalas'. He asked 'In what are the Rasatalas woven, warp and woof ?' 'In the Bhu regions'.
'In what are Bhu woven ?' 'In Suvar'.
'In what are Suvar woven ?' 'In Mahar'.
'In what are Mahar woven ?' 'In Janas'.
'In what are Janas woven ?' 'In Tapas'.
'In what are Tapas woven ?' 'In Prajapati's region'.
'In what are these woven ?' 'In Brahma's region'.
All the worlds are extended, warp and woof, in the Brahman, like gems in a string – Thus he spoke.
Whoever knows these worlds as extended in the self, indeed, becomes the self. This is the doctrine of Nirvana of the Vedas.
Thus the Tenth Section
LESSON SIX: THE UPWARD PATH
Then Raikva asked him, 'Sir, this mass of knowledge moving upwards, what place does he leave when departing upwards ?' He replied 'In the centre of the heart is a red mass of flesh – in it a small white lotus, blooming like a lily in many ways. In its centre is a sea with a shining space in the middle. Four arteries are these – Rama, Arama, Iccha, Apunarbhava (pleasing, not pleasing, desire and not born again). Of these Rama leads to the world of merit through merit, Arama to the world of demerit through demerit. By Iccha, one reaches what one thinks of. By Apunarbhava he breaks through the sheath (Kosa) then the cranium, earth, water, fire, air, ether, mind, elements, Mahat, Avyakta, akshara, Mrityu. This Mrityu becomes one with the supreme deity. Beyond that there is neither being nor non-being, nor their combination. This is the doctrine of Nirvana of the Vedas.

Thus the Eleventh Section LESSON SEVEN: SAMADHI
From Narayana, arose raw food (Ignorance of Atman) (at the beginning of Brahma's day); at the end of the day (the deluges) is cooked in Aditya. Flesh etc., are again cooked in the gastric fire. Eat only what is fresh, not meant for another – do not beg for it.
Thus the Twelfth Section
1.
The sage should desire to be with child-like nature, which is unattached, faultless. Through silence, learning, free from obligation is got aloneness. Prajapati said, 'Knowing the great place, one should live at the base of a tree, ill-clad, friendless, alone in Samadhi desiring the self alone, having won all desired objects, desireless, desires eroded. He is not afraid of elephants, lions, flies, mongoose, snakes etc., knowing as forms of death. One should remain like a tree; he shall not become angry even when cut down, or tremble, like stone, like sky, he shall remain with truth.

2.
The heart of all smells is Earth, of tastes water, of forms fire, of touchless air, of sounds ether. Avyakta is the heart of all movements, Mrityu of all Sattvas (living beings). Death indeed becomes one with the supreme Deity. Beyond it there is neither being nor non-being nor their combination – this is the doctrine of Nirvana of the Vedas.

Thus the Thirteenth Section
LESSON EIGHT
The earth is indeed the food, water is the eater; water is the food, fire the eater; fire is the food, air is the eater; air is the food, ether the eater; mind the food, intellect the eater; intellect the food, Avyakta the eater; Avyakta the food, Akshara (imperishable) is the eater, Akshara the food, Death is the eater – it becomes one in the supreme deity beyond which there is neither existence nor non-existence – this is the Vedic doctrines of liberation.
Thus the Fourteenth Section
LESSON NINE: BURNING THE PRINCIPLES (BASES)
The Raikva asked, 'Sir, this mass of knowledge, the spirit – when he departs, which does he burn ?' The reply, 'He burns Prana, Apana, Vyana, Udana, Samana, Vairambha, Mukhya, Antaryama, Prabhanja, Kumara, Syena, Sveta, Krishna, Naga, also Prithvi etc., from Jagarita upto Turiya; Lokaloka, dharma and adharma; regions without the sun, without limits and light – Mrityu becomes one with the supreme deity
– this is the Vedic lecture of liberation'.
Thus the Fifteenth Section
LESSON TEN: IMPARTING BRAHMAVIDYA
The secret doctrine of Subala, should not be taught to one who is not tranquil, one who is not son or disciple, one who stays for less than a year, whose family and character are unknown. To one supremely devoted to god and so to the preceptor, these ideas reveal themselves, to the great soul !
This is the doctrine of liberation according to Vedas.
Thus the Sixteenth Section
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Subalopanishad belonging to the Sukla-Yajur-Veda.

26. Tara Sara Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER – I

1.

Hari Om. Brihaspati asked Yajnavalkya: "That which is called Kurukshetra is the place of the sacrifice of the Devas and the spiritual seat of all beings. Therefore where should one go in order that he may cognise Kurukshetra, the place of the sacrifice of the Devas and the spiritual seat of all beings ?" (To which Yajnavalkya replied): "Avimukta is Kurukshetra, the place of the sacrifice of the Devas and of the study of Brahman, because it is there that Rudra initiates one into the Taraka Brahman when Prana (life) goes out. Through this, one becomes immortal and the enjoyer of Moksha. Therefore one should always be in the midst of that place Avimukta and should never leave, O Reverend Sir, Avimukta." Thus said Yajnavalkya.

2.

Then Bharadvaja asked Yajnavalkya: "What is Taraka ? What is that which causes one to cross (this mundane existence)". To which Yajnavalkya replied: "Om Namo Narayanaya is the Taraka. It should be worshipped as Chidatma. Om is a single syllable and of the nature of Atman. Namah is of two syllables and is of the nature of Prakriti (matter). Narayanaya is of five syllables and is of the nature of Parabrahman. He who knows this becomes immortal. Through 'Om', is Brahma produced; through 'Na' is Vishnu produced; through 'Ma' is Rudra produced; through 'Na' is Ishvara produced; through 'Ra' is the Anda-Virat (or Virat of the universe) produced; through 'Ya' is Purusha produced; through 'Na' is Bhagavan (Lord) produced; and through 'Ya' is Paramatman produced. This Ashtakshara (eight syllables) of Narayana is the supreme and the highest Purusha. Thus is the Rig-Veda with the first foot (or half).

CHAPTER – II

That which is Om is the indestructible, the supreme and Brahman. That alone should be worshipped. It is this that is of the eight subtle syllables. And this becomes eight, being of eight forms. 'A' is the first letter; 'U' is the second; 'M' is the third; Bindu is the fourth; Nada is the fifth; Kala is the sixth; Kalatita (that beyond Kala) is the seventh; and that which is beyond these is the eighth. It is called Taraka, because it enables one to cross this mundane existence. Know that Taraka alone is Brahman and it alone should be worshipped". The (following) verses may be quoted here:

1.

"From the letter 'A' came Brahma named Jambavan (the bear).

From the letter 'U' came Upendra, named Hari.

2.

From the letter ‘M’ came Shiva, known as Hanuman. Bindu is named Ishvara and is Satrughna, the Lord of the discuss itself.

3.
Nada should be known as the great Lord named Bharata and the sound of the conch itself. From Kala came the Purusha himself as Lakshmana and the bearer of the earth.

4.
Kalatita is known as the goddess Sita Herself. That which is beyond is the Paramatman named Sri Rama and is the highest Purusha.

All this is the explanation of the letter Om, which is the past, the present and future and which is other than these (viz.,) Tattva, Mantra, Varna (colour), Devata (deity), Chhandas (metre), Rik, Kala, Sakti and Srishti (creation). He who knows this becomes immortal. (Thus is) Yajur-Veda with the second foot”.

CHAPTER – III

Then Bharadvaja asked Yajnavalkya: “Through what Mantra is Paramatman pleased and shows his own Atman (to persons) ? Please tell this”. Yajnavalkya replied:

1.
Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) ‘A’ and is Jambavan (the bear) and Bhuh, Bhuvah and

Suvah; Salutation to Him !

2.
Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) ‘U’ and is Upendra (or) Hari and Bhuh, Bhuvah and Suvah; Salutation to Him !

3.
Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) ‘M’ and is of the form of Shiva (or) Hanuman and Bhuh, Bhuvah and Suvah; Salutation to Him !

4.
Om. He who is Sri-Paramatman, Narayana, the Lord of Satrughna of the form of Bindu and the Bhuh, Bhuvah and Suvah; Salutation to Him !

5.
Om. He who is Sri-Paramatman, Narayana and the Lord, and is Bharata of the form of Nada and the Bhuh, Bhuvah and Suvah; Salutation to Him !

6.
Om. He who is Sri-Paramatman, Narayana and the Lord, and is Lakshmana of the form of Kala and the Bhuh, Bhuvah and Suvah; Salutation to Him !

7.
Om. He who is Sri-Paramatman, Narayana and the Lord, and is Kalatita, the Goddess Sita, of the form of Chit and the Bhuh, Bhuvah and Suvah; Salutation to Him !

8.

Om. He who is Sri-Paramatman, Narayana and the Lord that is

beyond that (Kalatita), is the supreme Purusha and is the ancient Purushottama, the eternal, the immaculate, the enlightened, the emancipated, the true, the highest bliss, the endless, the secondless and the all-full – that
Brahman is myself. I am Rama and the Bhuh, Bhuvah and Suvah; Salutation to Him !
He who has mastered this eightfold Mantra is purified by Agni; he is purified by Vayu; he is purified by the sun; he is purified by Shiva; he is known by all the Devas. He attains the fruit of reciting Itihasas, Puranas, Rudra (Mantras), a hundred thousand times. He who repeatedly remembers (or recites) the Ashtakshara (the eight-syllabled Mantra) of Narayana gains the fruit of the recitation of Gayatri a hundred thousand times or of Pranava (Om) a myriad of times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Narayana. He who knows this (attains) the state of Narayana).
Like the eye (which sees without any obstacle) the things spread (in the sky), the wise ever see this supreme seat of Vishnu. Brahmanas who are spiritually awake praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the Upanishad. (Thus is) the Sama-Veda with the third foot. Hari Om Tat Sat !
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Tarasara Upanishad belonging to the Sukla-Yajur-Veda.

27. Trisikhi Brahmana Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

A Brahmin called ‘Trishiki Brahmana’ went to the land of Sun God and asked him, “Oh God, What is body? What is soul? What is the cause and what is Athma?” 1
The Sun God replied:
You have to realize that all this is Shiva. Because only Shiva is ever clean, who is devoid of any blemishes, and who is everywhere and for whom there is no second. He is the only one who creates everything by his light and similar to the fire appearing in different forms on different pieces of steel, he appears in different forms. If you ask, to what he gives light, the answer would be, Brahmam which is denoted by the word, “Sath”, and which is merged with ignorance and illusion. That Brhamam gave rise to, “that which is not clear”. “That which is not clear” gave rise to, “Mahat (great)”. “Mahat” gave rise to egoism. Egoism gave rise to “Five Thanmathras”. That “Five Thanmathras” gave rise to “Five Bhoothas” viz earth, water, fire air and ether.

1.
Ether is consciousness viz mind, wisdom, self will, and egoism

2.
Air is Samana, Udhana, Vyana, Apana and Prana which are the airs in the body.

3.
Fire is ears, skin, eyes, tongue and nose.

4.
The concept of water is feelings of sound, touch, view, taste and smell.

5.
Earth is words, hands, legs and other physical organs.

6.
Ether which is the concept of wisdom is decision, behavior and self esteem.

7.
The actions related to air are uniting, changing of places, taking,

hearing and breathing.

8.
The actions related to fire are the feeling of touch, sight, taste, view and sound. These also depend on water.

9.
The actions related to earth are talking, giving, taking, going and coming.

10.
The actions of the Prana Thanmathra (Symbolic soul) are the organs for doing work and organs for earning wisdom.

11.
Egoism is limited to mind, brain and the will to do.

12.
The micro aspects of the symbolic soul (Prana Thanmathra) are giving place, scattering, seeing, uniting and being firm.

These twelve are the aspects of philosophy, early concept of godliness and early concept of physical existence. Chandra, Brahma, directions, air, sun, Varuna, Aswini devas (divine doctors), Fire, Indra (king of devas), Upendra, Prajapathi and Yama (God of death) are the Gods of the organs and senses who travel like soul in these twelve aspects. 1
[Slokas 2 & 3 are not available.]
From there, Earth came in to existence, embracing one thing with the other, pervading by criss-cross connections, step by step as the result of Pancha Boothas (Five aspects of earth, air, water, fire and ether) gained life. 4

In that earth, plants, climbers, food and four types of pindas (body centers) arose. The root sections of the body are taste, blood, flesh, fat, bones, nerves and semen. 5
Some Pindas arose because of their own interaction and some Pindas arose because of the interaction of Pancha Boothas. In this that Pinda called “Anna Mayam (area of food)” is in the area of the belly. 6
In the middle of this body is the heart which is like the lotus flower with its stalk. The Gods for management, egoism and action are in there. 7
The seed for this is the thamo guna (baser qualities) pinda which is passion oriented and solidified (does not move or change). This is the world with its varied nature and is situated in the neck. 8
The inside looking happy Athma (soul) is on the summit of the head and is situated in the Parama Patha place. This is in its earth like form and shines with great strength. 9
The state of awakening is every where. The state of dream is also is
there in the state of wakefulness. The state of sleep and the state of
higher knowledge (Thuriya) is not there in other states. 10

Similar to the tastes pervading in all parts of a good fruit, Shiva
Shakthi pervades every where. 11

Similarly all kosas (area of the body) are within Annamaya Kosa.
Similar to the kosam is the soul. Similar to the soul is Shiva. 12

The living being is one with feelings. Shiva is one without feelings.
The kosas are the places of feelings of living being. And they give rise
to states of existence. 13

Similar to the fact that churning of water produces ripples and foam,
by churning of mind several painful thoughts are produced. 14

By performing duties, the living being, becomes the slave to those
duties.
By forsaking them, he attains peace. He becomes one, who
sees the world in southern path. 15

The living being with egoism and self esteem is indeed Sadashiva. The living being attains that type of illusion because of his company with the ignorant soul. 16
He attains hundreds of yonis (female reproductive organ) and stays there because of familiarity. Like a fish traveling in between the banks of a river, he keeps on traveling till he attains salvation. 17
Over passage of time due to the wisdom of the knowledge of the soul, he turns on the northern path and step by step goes up. 18
When he is able to send his soul power to his head and does permanent practice of Yoga, he gets wisdom. Because of wisdom, his yoga acts. 19
Once Yoga and wisdom become stable in him, he becomes a yogi. He will never be destroyed. He would see Lord Shiva in his deficiencies and will not see deficiencies in Lord Shiva. 20
To get results of yoga, it has to be done without any other thought. Without practice you will not succeed in Yoga or wisdom. The yogi will not get the results out of these also. 21
So by practice of yoga, mind and soul should be controlled. The Yogi should cut off the problems in yoga similar to the cutting of material with a sharp knife. 22

[Slokas 23 to 145 are not available.]
With pure knowledge of Athma (soul) the sensory organs should be controlled. We should always meditate on Para Vasudeva who is the greatest soul. 146
Kaivalya (salvation) is attained by the selected and sorted form of meditation on shape and form. If a yogi is able to meditate at least for a small time on Vasudeva while he is in the Kumbhaka stage of Pranayama, the sins that he has done in seven births will be destroyed. You have to understand that the portion from belly to the heart is the wakeful action. In the neck, there exists the action of the dream. In between the Jaws exists the sleep. Thuriya exists in between the eyelids. That action of synthesis with Parabrahmam which is much above thuriya exists in the skull top middle called Brahmarandra. There in the foremost thuriya corner of thuriya , the soul is called Vishnu. When one meditates in the very pure Paramakasa (great ether), he should meditate on that Adhokshaja who shines for ever with the light of crores of Suns, as sitting in the lotus of his own heart. Otherwise he has to meditate on that Viswa Roopi(One who is of the form of universe), who has several forms, several faces, several planks with several armaments, several eyes which shine like crores of suns, several colours and who is peaceful and also very angry. All the mental preoccupations of a Yogi who meditates in such a manner will be completely calmed down. That Yogi who meditates on that indestructible matter which shines like God's grace in the center of the heart, on that ultimate truth which is beyond Thuriya, on that Sun who is the form of wisdom which is immeasurable and unending, on that being who is like a shining lamp in a windless place and on that being who is like the shine of unprocessed gems, would have salvation in his grip. 147-157
To that Yogi who is able to see and experience the shine of that deva with the universal macro or micro form or atleast a small portion of him in his lotus like heart, all the occult powers like Anima would be very much within his reach. 158-159
One has to understand that the realization of the universal truth of the unity of Jeevathma (Soul) and Paramathma (God) which is that "I am Brhamam and Brahmam is me" is he real state of Samadhi (an enlightened state of meditation where all the thought process are unified with God). That man becomes Brahmam and he does not take another birth. 160-161
The one who examines such principles with detachment becomes like a fire without wood and becomes one with himself. 162
Since his mind and soul does not have anything to catch hold of (get attached), he becomes stable in the form of wisdom, and his soul melts like a piece of salt and he merges in to the sea of pure consciousness. 163
He sees the word which is a thing of passion and magic like a dream. In the natural state that Yogi stands without changing as him to himself and attains the nude form in his sleep and attains salvation. 164
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Trisikhi-Brahmanopanishad belonging to the Sukla-Yajur-Veda.

28. Turiyatita Avadhuta Upanishad

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.

Now the grandfather of all people (the god Brahma) respectfully approaching his father, Adinarayana (Lord Vishnu) said, ‘What is the path of the Avadhutas after the Turiyatita stage, and what is their standing ?’ To him replied the Lord Narayana: Wise sages consider that one who remains in the path of the Avadhuta is very rare in the world and (such sages) are not many; if one becomes (an Avadhuta) he is ever pure, he is indeed the embodiment of dispassion; he is indeed the visible form of wisdom and he is indeed the personification of the Veda (Vedapurusha). He is a (truly) great man, as his mind abides in me alone. Indeed I too abide in him. In due order, having been first a hut-dwelling ascetic (Kutichaka), he reaches the stage of a mendicant

monk (Bahudaka); the mendicant monk attains to the stage of a Hamsa ascetic; the Hamsa ascetic (then) becomes the highest kind of ascetic (Paramahamsa). (In this stage) by introspection he realizes the entire world (as non-different from his Self); renouncing all personal possessions in (a reservoir of) waters, (such things as) his emblematic staff, water pot, waist band, loincloth that covers (his privities) and all ritualistic duties enjoined on him (in a previous stage); becoming unclad (lit. clothed by the points of the compass); abandoning even the acceptance of a discoloured, worn out bark garment or (deer) skin; behaving thereafter (after the stage of the Paramahamsa) as one subject to no mantras (i.e. performing no rituals) and gives up shaving, oil bath, the perpendicular mark of sandal paste on the forehead, etc.

2.

He is one terminating all religious and secular duties; free of religious merit or otherwise in all situations; giving up both knowledge and ignorance; conquering (the influence of) cold and heat, happiness and misery, honour and dishonour; having burnt up in advance, with the latent influence (vasana) of the body, etc., censure, praise, pride, rivalry, ostentation, haughtiness, desire, hatred, love, anger, covetousness, delusion, (gloating) joy, intolerance, envy, clinging to life, etc.; viewing his body as a corpse, as it were; becoming equanimous effortlessly and unrestrainedly in gain or loss; sustaining his life (with food placed in the mouth) like a cow; (satisfied) with (food) as it comes without ardently longing for it; reducing to ashes the host of learning and scholarship; guarding his conduct (without vaunting his noble way of life); disowning the superiority or inferiority (of any one); (firmly) established in non-duality (of the Self) which is the highest (principle) of all and which comprises all within itself; cherishing the conviction, ‘There is nought else distinct from me’; absorbing in the Self the fuel (of concept) other than the secret known only by the gods; untouched by sorrow; unresponsive to (worldly) happiness; free of desire for affection; unattached everywhere to the auspicious or the inauspicious; with (the

functioning of) all senses at standstill; unmindful of the superiority of his conduct, learning and moral merit (dharma) acquired in the previous stages of his life; giving up the conduct befitting caste and stage of life (Vanaprastha); dreamless, as night and day are the same to him; ever on the move everywhere; remaining with the body alone left to him; his water-pot being the watering-place (only); ever sensible (but) wandering alone as though he were a child, madman or ghost; always observing silence and deeply meditating on his Self, he has for his support the propless (Brahman); forgetting everything (else) in consonance with the

absorption in his Self; this Turiyatita sage reaching the state of the Avadhuta ascetic and completely absorbed in non-duality (of the Atman) (finally) gives up his body as he has become one with Om (the Pranava): such an ascetic is an Avadhuta; he has accomplished his life's purpose. Thus (ends) the Upanishad.
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Turiyatitavadhutopanishad belonging to the Sukla-Yajur-Veda.
29. Yajnavalkya Upanishad
Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
1.
Now King Janaka of the Videhas respectfully approached the sage Yajnavalkya and said: 'Revered Sir, expound to me renunciation'. Yajnavalkya said: Having completed the stage of a celibate student one may become a house-holder. From the stage of the house-holder he may become a forest-dweller (Vanaprastha) and then renounce. Or else he may become a mendicant monk from the stage of a celibate student or a house-holder or a forest-dweller. (There is also the provision that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is not observing vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining ritual fire at the death of his wife (Utsannagni) or one who does not maintain the ritual fire (anagnika).

2.
Some (law givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, prior to a twice-born embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he helps (strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this sacrifice the three vital fluids (become strong like fire), namely the Sattva (semen), Rajas (blood) and Tamas (the dark one).

(Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. So reciting the mantra he shall smell the fire. This is the source of fire, this vital air. '(May you) go unto fire (your source). Svaha'. Thus alone the mantra says.

3.

Having procured the holy fire (from the house of a well-versed Vedic scholar) in the village he shall be directed to smell the fire as described previously. If he does not get the ritual fire he may offer oblations in the waters. For water is (presided over by) all the gods. Reciting 'I offer the oblation to all the gods, Svaha', he should tender the oblations and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. (Before eating the offered oblation he shall recite) the mantra of liberation (namely Om) which he shall realize as (the essence of) the three Vedas. He shall adore Brahman (Existence, Knowledge and Bliss) as

that (connoted by Om). Cutting off the tuft of hair and sacred thread he shall recite thrice 'I have renounced'. (The royal sage Janaka accepted this elucidation by saying) 'Indeed, so it is, revered Yajnavalkya'.

4.
(Then prompted by King Janaka) the sage Atri asked Yajnavalkya: How is one without the sacred thread (by wearing which alone he can perform rituals) a Brahmana ? Yajnavalkya replied: This alone is his sacred thread (the conviction), 'That (Self-effulgent) Atman (I am)'. He shall then ceremoniously sip water (thrice with the mantra, 'Reach the sea, Svaha', having previously discarded his tuft and sacred thread). This is the method (to be adopted by those who renounce the world).

5.
Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (except food for bare sustenance), pure, injuring none (in thought, word and deed), (austerely) living on alms, becomes fit for realizing Brahman. This is the path of the mendicant monks. (In the case of the Kshatriyas and others not entitled to renunciation, they may seek liberation) by the path of the brave (by courting death in the battle-field), or fast (unto death as a discipline), or enter into water (to rise no more), or enter fire or undertake the great journey (in which they collapse by exhaustion). (For those entitled to renunciation) this way has been prescribed by the god Brahma; the ascetic who has renounced the world (Sannyasin) following this path realizes Brahman. Thus (it is stated in the Vedanta). 'Thus indeed it is, revered Sir, Yajnavalkya', (appreciated the royal sage Janaka).

6.
There are the well known sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas,

Ribhu, Nidagha, Dattatreya, Suka, Vamadeva, Harita and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.

7.
Averse to others' wives and (desire to stay in) towns and discarding all these, namely, the threefold staff (bamboo), the water vessel, (the earthen plate) used for a meal, the ceremonial purification with water, the tuft and the sacred thread, internally as well as externally, in the waters reciting 'Bhuh, Svaha', (the Paramahamsa) shall seek the Atman.

8.

Possessing a form as one new-born (i.e. unclad) unaffected by pairs (of opposites, such as heat and cold, pleasure and pain); accepting nothing (except alms, for bare sustenance); well established in the path of the truth of Brahman; of pure mind; receiving alms into the mouth (lit. into the vessel of the belly) at the prescribed time in order to sustain life, becoming equanimous at gain and loss (of alms), drinking water from the vessel of hand or from a water vessel, begging alms but to store in the belly; devoid of any other vessel; the watering place serving as water vessel; sheltering, equanimous at gain and loss of it, in an abode which is free from disturbance and is solitary (such as) an unoccupied house, a temple, a clump of (tall) grass (or hay stack), an ant-hill, the shade of a tree a potter's hut, a hut where ritual fire is kept, the sandy bank of a river, a mountain thicket, a cave, a hollow in a tree, the vicinity of a water fall or a piece of clean ground, without residing in a fixed abode; making no efforts (for gainful activity) and deeply intent on the uprooting of good and bad actions – such a sage who finally gives up his body in the state of renunciation is indeed a Paramahamsa. Thus (it has been declared).

9.
The mendicant monk who is unclad (lit. clothed by the points of the compass), salutes none, has no desire for wife or son and is above aim and non-aim becomes the supreme God. Here there are the verses:

10.
To one who has become an ascetic earlier and who is equal to him in characteristics, obeisance ought to be paid (by an ascetic) and never to any one else.

11.
Even ascetics are seen who are careless, whose minds are in outward phenomenal things, are tale-bearers, eager to quarrel and whose views are condemned by the Veda.

12.
If an ascetic remains in identity with the highest self-effulgent Brahman which is beyond name, etc., then to whom shall he, the knower of the Atman, pay obeisance ? Then the activity (of bowing) ought not to be done.

13.
(If an ascetic is convinced that) the supreme God has entered into beings as the individual Self, then he may fully prostrate on the ground before dog, outcaste, cow or donkey.

14.
What possibly is charming in a woman who is a doll made of flesh, in a cage of limbs which is moved by machinery and who is a conglomerate of tendons bones and joints ?

15.
Are the eyes (of a woman) charming when we look at them after dissection into skin, flesh, blood and tears ? Why then do you get infatuated in vain ?

16.
Similarly, Oh sage, is seen of the pearl necklace which shines bright (adoring women) in the onrush of the Ganga water down the shining slopes of the Meru mountain.

17.

In cemeteries (situated) in remote places the same breast of a woman is eaten in due course by dogs as if it were a small morsel of food.

18.
Having (attractive) tresses and putting on collyrium, women, difficult to touch but pleasing to the eyes are (verily) the flames of the fire of sin and they burn men as though they were straw.

19.
Women pleasing and cruel, are the fuel for the hell-fires, that inflame even at a distance and though juicy (loveable) are devoid of moisture (flavour).

20.
Silly women are the nets spread by the hunter called Cupid to entangle the bodies of men in the form of birds.

21.
Woman is the bait stuck in the fish-hook at the string of evil propensity to catch men in the form of fish that are in the pond of worldly life and that are active in the mud of the mind.

22.
Enough of women to me, forever, who are the strong caskets (to preserve) all gems of evil and are the chains of misery.

23.
He who has a woman with him has desire for enjoyment; where is the scope for enjoyment to one who is without woman ? Discarding woman is discarding worldly life; one shall be happy after abandoning worldly life.

24.
A son unborn worries the (would be) parents for long; when obtained (in the womb) he gives trouble due to miscarriage or the pangs of child-birth.

25.
When the boy is born there is the worry of evil planes, illness, etc., and then his propensity to evil ways. When invested with the sacred thread he does not become learned and if he becomes wise he refuses marriage.

26.
In youth he takes to adultery, etc., and has (the curse of) poverty when he has a family. There is no end of worry due to a son and if he is rich he (suddenly) may die.

27.
The (good) ascetic has no fickleness of hands and feet; he is not unsteady in his eyes and he is not loose with his speech; conquering his senses he becomes one with Brahman.

28.
When a person of discrimination sees equality and oneness between an enemy, a prisoner and his own body, where is (the scope for) anger, as towards the limbs of one’s own body ?

29.

If you have any anger against a wrong doer, how is it you do not

have anger against anger, as it forcibly blocks (the path to) duty, wealth, love and liberation ?

30.
My salutation to the anger against anger, which well sets ablaze its substratum and which gives one dispassion and awakens one to one's faults.

31.
Where the people are always asleep the man of self-control is wide awake; where they are vigilant, Oh wise one, the prince among the Yogins, is in deep sleep. Be convinced that there is consciousness here, that (all) this is consciousness alone and is pervaded by consciousness, that you are consciousness and I am consciousness, and all these worlds are of consciousness.

32.
Ascetics should accept this, the highest position of being a Paramahamsa. Oh best of sages, there is nothing higher than this. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Yajnavalkyopanishad belonging to the Sukla-Yajur-Veda.
KRISHNA-YAJUR-VEDA

30. Akshi Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

PART-I

Then the blessed Samkriti repaired to the solar world. Bowing down
to the sun, he glorified the Sun by means of the science of the Wise:
Om, Salutation to the blessed Lord, the glorious Sun, to the Power of

the eye.
Om, Salutation to the Sky-Wanderer.
Om, Salutation to the Commander of the Army (of light).
Om, Salutation to darkness (excess of light).

Om, Salutation to Energy.
Om, Salutation to Light.
Lead me from the unreal to the Real; lead me from darkness to Light; lead me from death to Immortality.
Of the essence of Purity, the blessed One scorches (the sins of the sinful). The blessed Swan, of the essence of Purity, is the Prototype (of the bound soul, the Jiva).
Here rises the Sun, thousand-rayed, existent in myriad ways, the life of all animate beings. (I meditate on Him who is) omniform, compassionate, omniscient, ambrosial, of the essence of light, the Scorcher.
Om, Salutation to the blessed Lord, the Sun, the Offspring of the Infinite, the Power of the eye. The flood of days ! The flood !! All Hail !
Thus glorified by means of the science of the Wise the-Lord-in-the-form-of-the-Sun was highly gratified. He said: Whichever Brahmana studies without break this science of the Wise never contracts any eye-disease. None is born blind in his family. Teaching this to eight Brahmanas one becomes perfect in this science. Whosoever knows this is magnified.

PART-II

1.
Then verily Samkriti said to the Sun: Blessed One, teach me Brahma-vidya. The Sun told him: Samkriti, listen. I shall set forth the knowledge of Reality, so hard to come by; by which knowledge alone will you become liberated while living in the body.

2.
All is one, unborn, tranquil, endless, certain, immutable. See Reality as Spirit; be tranquil and at ease.

3.
(The adepts) know Yoga to be the non-knowing (of plurality), the spontaneous attrition of the (object-seeking) mind. Rooted in Yoga, perform actions, or, averse (to all actions), perform (them) not at all.

4.
Aversion is felt everyday to inborn tendencies (to act); nevertheless, one tends to plunge into noble actions with gusto.

5-6. Always one hesitates as regards the instinctive actions of the unregenerate; one never refers to what may compromise others, but attends to their righteous deeds. One does gentle deeds that pain none; always dreads sin and avoids all forms of sense-gratification.

7.
Such a one’s speech is informed by affection and love; it is lovely and fit, with due regard to time and place.

8.
With proper thought, act and speech, one waits upon the virtuous. Getting them from all conceivable sources, one studies the Shastras.

9-10(a). Then one attains the first stage of Yoga. Whoever entertains such thoughts as regards the crossing of transmigratory life is said to have attained a state of Yoga. The rest are said to be just 'noble' (arya).
10(b)-11. Coming to the next stage of Yoga, called 'Analysis' (vichara), the sadhaka resorts to the foremost scholars, well-known for their serious interpretations of Sruti and Smriti, good conduct, fixed attention, contemplation and activities.
12.
As a house-holder (knows) his homestead, (so), having mastered all that has to be learned, the sadhaka comes to know the categories,

and the doctrines, vis-à-vis what has to be done and avoided.

13.
As a snake sheds its Slough, so sheds he even a slight attachment to external objects when intensified by pride, conceit, intolerance, greed and delusion.

14.
With a mind disciplined through devotion to the Shastras, teacher, and the company of the virtuous, he truthfully masters the entire body of knowledge including the secret doctrines.

15.
Just as a lover repairs to a spotless bed of flowers, from the second, he (the sadhaka) proceeds to the third state styled Non-attachment.

16-17. Fixing his steady mind on the truthful import of the Shastras and busy with the recitation of spiritual texts proper to the hermitages of the ascetics, he expends his long life, seated on a bed of stone or a slab, diverting himself with ramblings in the forest, made beautiful by his placid mind.
18.
As a result of his meritorious actions, the righteous (sadhaka) passes his time in the delights of detachment, repeatedly studying the positive Shastras.

19.
One's perception of reality becomes clear only in due course. The enlightened one, reaching the third stage, experiences this for himself.

20.
Non-attachment is of two kinds: listen to the distinction as it is being drawn. This non-attachment is of two-kinds; one general and the other, superior.

21.
The general non-attachment is non-involvement in objects, (based on the perception) 'I am neither agent nor enjoyer, neither the sublater nor the sublated'.

22.
'Everything, be it pleasure or pain, is fashioned by prior deeds; or, everything is under the sway of the Lord. I do nothing in regard to it'.

23.

‘Enjoyments and non-enjoyments are dread diseases; possessions are great disasters. All contacts just promote separation. Sufferings are diseases of thoughts’.

24.
‘Time is ceaselessly fashioning all things’ – so the general non-attachment of (the sadhaka) who has grasped the import of (the major texts) consists in being averse to all things and in not dwelling on them mentally.

25-26. By cultivating this sequence (of stages), the superior non-attachment in the case of the magnanimous (sadhakas) supervenes. It is said to be silence, repose and quiescence. For speech and import have been flung far away in the light of the truth, ‘I am no agent; the agent is God or my own prior actions’.
27.
The first stage that occurs is sweet on account of the satisfaction and joy (that attend it). The sadhaka (puman) has just stepped into the sequence of states. The first is an ambrosial sprout.

28.
The first stage is the internal, cleansed, birth-place of the other stages. Thence one attains the second and third stages.

29.
Among these, the all-pervading third (stage) is superior. Here the sadhaka has outgrown all proneness to imagine (and get ensnared).

30.
Those who reach the fourth (stage) after the dwindling of nescience through the exercises of the three stages look on all things with the same eye.

31.
When non-duality is established and duality dissolved, those who

have reached the fourth stage look upon the phenomenal world as a dream.

32.
The first three states are said to be the waking state; the fourth is called the dream state. And the mind dissolves like the fragments of an autumnal cloud.

33.
He who reaches the fifth stage survives but as bare being. Due to the dissolution of the mind in this stage the world-manifold does not present itself at all.

34.
Reaching the fifth stage called ‘deep sleep’, the sadhaka remains as pure non-dual being, all particulars having completely vanished.

35.
Having reached the fifth stage, one stays consolidated in deep sleep, joyful, inwardly awake, all dual appearances gone.

36.
Looking inwards, even when attending to outer things, he appears always indrawn, being extremely exhausted.

37.
Practising in this fifth stage, free from all innate impulses, one reaches, as a matter of course, the sixth stage named ‘the Fourth’.

38.
Where there is neither the non-existent nor the existent, neither the ‘I’ nor the non-‘I’, with all analytic thinking gone, one stays alone, totally fearless, in non-duality.

39.
Beyond knots, with all doubt vanquished, liberated in life, devoid of imaginations, though unextinguished yet extinguished, he is like a painted flame.

40.
Having dwelt in the sixth stage, he shall reach the seventh. The state of disembodied liberation is called the seventh stage of Yoga.

41-42(a). This is the acme of all stages, beyond words, quiescent.
Avoiding conformity with the ways of the world, and the ways of the
body, avoiding conformity with Shastras, get rid of all
superimpositions on the Self.
42(b). All that is (here), the vishva, the prajna, etc., is nothing but Om.

43.
Because there is non-difference between import and expression, and because, as distinct from each other, neither of these two is known, the Vishva is just the letter ‘a’ and ‘u’ is said to be the Taijasa.

44.
The Prajna is the letter ‘m’. Thus know in order, discriminating with great effort, before Concentration (Samadhi) sets in.

45-46. In this due order the concrete and the subtle should all be dissolved in the spiritual Self and the spiritual Self (should be dissolved) perceiving ‘I am the Om Vasudeva, ever pure, awake, free, existent, non-dual massed and supreme bliss’; because all this (objective world) is pain in the beginning, middle and end.
47-48. Therefore, thou sinless one, renouncing everything, be devoted to Truth. Think: I am Brahman, solid Intelligence and Bliss, free from impurity, holy, lifted above mind and words, beyond the darkness of ignorance, beyond all appearances. This is the secret doctrine.
Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Akshyupanishad belonging to the Krishna-Yajur-Veda.

31. Amrita Bindu Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire.

2.
It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. So they think.

3.
Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation.

4.
When the mind, with its attachment for sense-objects annihilated, is

fully controlled within the heart and thus realises its own essence, then that Supreme State (is gained).

5.
The mind should be controlled to that extent in which it gets merged in the heart. This is Jnana (realisation) and this is Dhyana (meditation) also, all else is argumentation and verbiage.

6.
(The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman which is free from all partiality is attained in that state.

7.
One should duly practise concentration on Om (first) through the means of its letters, then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.

8.
That alone is Brahman, without component parts, without doubt and without taint. Realising "I am that Brahman" one becomes the immutable Brahman.

9.
(Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.

10.
The highest Truth is that (pure consciousness) which realises, "There is neither control of the mind, nor its coming into play", "Neither am I bound, nor am I a worshipper, neither am I a seeker after liberation, nor one-who has attained liberation".

11.
Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has

transcended the three states there is no more rebirth.

12.
Being the one, the universal Soul is present in all beings. Though one, It is seen as many, like the moon in the water.

13.
Just as it is the jar which being removed (from one place to another) changes places and not the Akasa enclosed in the jar – so is the Jiva which resembles the Akasa.

14.
When various forms like the jar are broken again and again the Akasa does not know them to be broken, but He knows perfectly.

15.
Being covered by Maya, which is a mere sound, It does not, through darkness, know the Akasa (the Blissful one). When ignorance is rent asunder, It being then Itself only sees the unity.

16.
The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of his soul.

17.
Two kinds of Vidya ought to be known – the Word-Brahman and the Supreme Brahman. One having mastered the Word-Brahman attains to the Highest Brahman.

18.
After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and realisation, should discard the Vedas altogether, as the man who seeks to obtain rice discards the husk.

19.
Of cows which are of diverse colours the milk is of the same colour. (the intelligent one) regards Jnana as the milk, and the many-branched Vedas as the cows.

20.
Like the butter hidden in milk, the Pure Consciousness resides in

every being. That ought to be constantly churned out by the churning rod of the mind.

21.
Taking hold of the rope of knowledge, one should bring out, like fire, the Supreme Brahman. I am that Brahman indivisible, immutable, and calm, thus it is thought of.

22.
In Whom reside all beings, and Who resides in all beings by virtue of His being the giver of grace to all – I am that Soul of the Universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being.

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Amritabindupanishad, as contained in the Krishna-Yajur-Veda.
32. Amrita-Nada Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The wise, having studied the Shastras and reflected on them again and again and having come to know Brahman, should abandon them all like a fire-brand.
2-3. Having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahmaloka intent on the worship of Rudra, should go in the chariot so long as he can go. Then abandoning the car, he reaches the place of the Lord of the car.
4.
Having given up Matra, Linga and Pada, he attains the subtle Pada (seat or word) without vowels or consonants by means of the letter ‘M’ without the Svara (accent).

5.
That is called Pratyahara when one merely thinks of the five objects of sense, such as sound, etc., as also the very unsteady mind as the reins of Atman.

6.
Pratyahara (subjugation of the senses), Dhyana (contemplation), Pranayama (control of breath), Dharana (concentration), Tarka and Samadhi are said to be the six parts of Yoga.

7.
Just as the impurities of mountain-minerals are burnt by the blower, so the stains committed by the organs are burned by checking Prana.

8.
Through Pranayamas should be burnt the stains; through Dharana, the sins; through Pratyahara, the (bad) associations; and through Dhyana, the godless qualities.

9.
Having destroyed the sins, one should think of Ruchira (the shining).

10.
Ruchira (cessation), expiration and inspiration – these three are Pranayama of (Rechaka, Puraka and Kumbhaka) expiration, inspiration and cessation of breath.

11.
That is called (one) Pranayama when one repeats with a prolonged (or elongated) breath three times the Gayatri with its Vyahritis and Pranava (before it) along with the Siras (the head) joining after it.

12.
Raising up the Vayu from the Akasa (region, viz., the heart) and making the body void (of Vayu) and empty and uniting (the soul) to the state of void, is called Rechaka (expiration).

13.
That is called Puraka (inspiration) when one takes in Vayu, as a man would take water into his mouth through the lotus-stalk.

14.
That is called Kumbhaka (cessation of breath) when there is no expiration or inspiration and the body is motionless, remaining still in one state.

15.
Then he sees forms like the blind, hears sounds like the deaf and sees the body like wood. This is the characteristic of one that has attained much quiescence.

16.
That is called Dharana when the wise man regards the mind as Sankalpa and merging Sankalpa into Atman, contemplates upon his Atman (alone).

17.

That is called Tarka when one makes inference which does not conflict with the Vedas. That is called Samadhi in which one, on attaining it, thinks (all) equal.

18-20. Seating himself on the ground on a seat of Kusa grass which is pleasant and devoid of all evils, having protected himself mentally (from all evil influences), uttering Ratha-Mandala, assuming either Padma, Svastika, or Bhadra posture or any other which can be practised easily, facing the north and closing the nostril with the thumb, one should inspire through the other nostril and retain breath inside and preserve the Agni (fire). Then he should think of the sound (Om) alone.

21.
Om, the one letter is Brahman; Om should not be breathed out. Through this divine mantra (Om), it should be done many times to rid himself of impurity.

22.
Then as said before, the Mantra-knowing wise should regularly meditate, beginning with the navel upwards in the gross, the primary (or less) gross and subtle (states).

23.
The greatly wise should give up all (sight) seeing across, up or down and should practise Yoga always being motionless and without

tremor.

24.
The union as stated (done) by remaining without tremor in the hallow stalk (viz., Susumna) alone is Dharana. The Yoga with the ordained duration of twelve Matras is called (Dharana).

25.
That which never decays is Akshara (Om) which is without Ghosha (third, fourth and fifth letters from 'K'), consonant, vowel, palatal, guttural, nasal, letter ‘R’ and sibilants.

26.
Prana travels through (or goes by) that path through which this Akshara (Om) goes. Therefore it should be practised daily, in order to pass along that (course).

27.
It is through the opening (or hole) of the heart, through the opening of Vayu (probably navel), through the opening of the head and through the opening of Moksha. They call it Bila (cave), Sushira (hole), or Mandala (wheel).

28.
(Then about the obstacles of Yoga): A Yogin should always avoid fear, anger, laziness, too much sleep or waking and too much food or fasting.

29.
If the above rule be well and strictly practised each day, spiritual wisdom will arise of itself in three months without doubt.

30.

In four months, he sees the Devas; in five months, he knows (or becomes) Brahma-Nishtha; and truly in six months he attains Kaivalya at will. There is no doubt.

31.
That which is of the earth is of five Matras (or it takes five Matras to pronounce Parthiva-Pranava). That which is of water is of four Matras; of Agni, three Matras; of Vayu, two;

32.
And of Akasa, one. But he should think of that which is with no Matras. Having united Atman with Manas, one should contemplate upon Atman by means of Atman.

33.
Prana is thirty digits long. Such is the position (of range) of Pranas. That is called Prana which is the seat of the external Pranas.

34.
The breaths by day and night are numbered as 1,13,180 [or 21,600 -?].

35.
(Of the Pranas) the first viz., Prana is pervading the heart; Apana, the anus; Samana, the navel; Udana, the throat;

36.
And Vyana, all parts of the body. Then come the colours of the five Pranas in order.

37.
Prana is said to be of the colour of a blood-red gem (or coral); Apana which is in the middle is of the colour of Indragopa (an insect of white or red colour);

38.
Samana is between the colour of pure milk and crystal (or oily and shining), between both (Prana and Apana); Udana is Apandara (pale white); and Vyana resembles the colour of archis (or ray of light).

39.
That man is never reborn wherever he may die, whose breath goes out of the head after piercing through this Mandala (of the pineal gland). That man is never reborn.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Amritanada Upanishad belonging to the Krishna-Yajur-Veda.
33. Avadhuta Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Then, it is said, Samkriti approached the venerable Avadhuta, Dattatreya, and questioned: Venerable Sir, Who is an Avadhuta ? What is his condition ? What his characteristic ? And what his worldly existence ? To him replied the venerable Dattatreya, the most compassionate:

2.
The Avadhuta is so called because he is immortal [akshara]; he is the greatest [varenya]; he has discarded worldly ties [dhutasamsarabandhana]; and he is the indicated meaning of the sentence 'Thou art That', etc., [tattvamasyadi-lakshya].

3.
He who rests constantly in himself, after crossing (the barrier of) castes and stages (of social position) and thus rises above varnas and asramas and is in union (with God) is said to be an Avadhuta.

4.
His joy [priya] is (to be envisaged as) the head; delight [moda] is his right wing; great delight [pramoda] his left wing; and bliss (his very self). Thus he assumes a fourfold condition.

5.
One should identify Brahman neither with the head nor with the middle part nor with the bottom but with (what remains in the shape of) the tail, since it is said that Brahman is ‘the Tail’ and substratum. Thus, those who contemplate this fourfold division attain the supreme Goal.

6.
Not by rituals, not by begetting children, not by wealth, but by renunciation [tyaga] alone a few attained immortality.

7.
His (the Avadhuta’s) worldly existence consists in moving about freely, with or without clothes. For them there is nothing righteous or unrighteous; nothing holy or unholy. Through all-consuming, correct knowledge [samgrahaneshti] (the Avadhuta) performs Ashvamedha sacrifice within (himself). That is the greatest sacrifice and the great Yoga.

8.
Nought of this extraordinary, free action (of his) should be disclosed. This is the great vow [mahavrata]. He is not tainted like the ignorant.

9.
As the sun absorbs all waters, and the fire consumes all things (remaining unaffected by them), even so, the pure Yogin enjoys all objects, unstained by virtues or sins.

10.
As the ocean into which all waters flow maintains its own nature despite the water pouring in (from all sides), so, he alone attains peace into whom all desires flow in like manner; not he who seeks the objects of pleasure.

11.
There is neither death nor birth; none is bound, none aspires. There is neither seeker after liberation nor any liberated; this indeed is the ultimate Truth.

12.
Many were my activities perchance in the past for gaining things here and hereafter, or for obtaining liberation. All that is now of the past.

13.
That itself is the state of contentment. Verily remembering the same (i.e. the past) achievements involving objects, he now remains thus ever content. The miserable ignorant, desirous of children, etc., needs must suffer.

14.
Wherefore shall I suffer, who am filled with supreme bliss ? Let those who yearn to go to the other worlds perform rituals.

15.
What shall I, who am of the nature of all the worlds, perform ? For what and how ? Let those who are worlds, perform ? For what and how ? Let those who are qualified interpret the Shastras or teach the Vedas.

16.
I have no such qualification, since I am free of action. I have no desire for sleeping or begging, bathing or cleaning. Nor do I do them.

17.
If onlookers thus superimpose, let them do so. What matters to me the superimposition of others ? A heap of the red-black berries (of the Abrus precatorius) would not burn, even if others superimposed fire on it. Likewise, I partake not of worldly duties superimposed (on me) by others.

18.
Let them, who are ignorant of the reality, study the scriptures; knowing (the reality) why should I study ? Let them who have doubts reflect (upon what was studied). Having no doubts, I do not reflect.

19.
Were I under illusion, I may meditate; having no illusion, what meditation can there be (for me) ? Confusion of body for the self, I never experience.

20.
The habitual usage ‘I am a man’ is possible even without this confusion, for it is due to impressions accumulated during a long time.

21.
When the results of actions set in motion [prarabdha-karman] are exhausted, the habitual usage also ends. This (worldly usage) will not cease even with repeated meditation unless such actions are exhausted.

22.
If infrequency of worldly dealings is sought, let there be contemplation for you. Wherefore should I, to whom worldly dealings offer no hindrance, contemplate ?

23.
Because I do not have distractions, I do not need concentration, distraction or concentration being of the mind that modifies.

24.
What separate experience can there be for me, whom am of the nature of eternal experience ? What has to be done is done, what has to be gained is gained for ever.

25.
Let my dealings, worldly, scriptural or of other kinds proceed as they have started, I being neither an agent (of action) nor one affected (by it).

26.
Or, even though I have achieved what has to be achieved, let me remain on the scriptural path for the sake of the well-being of the world. What harm for me thereby?

27.
Let the body be engaged in the worship of gods, bathing, cleaning, begging and so forth. Let speech repeatedly utter the tara-mantra or recite the Upanishadic passages.

28.
Let thought contemplate Vishnu or let it be dissolved in the bliss of Brahman. I am the witness. I neither do nor cause any doing.

29.
Being contented with duties fulfilled and achievements accomplished, he ceaselessly reflects as follows with a contented mind:

30.
Blessed am I, blessed am I. Directly and always, I experience my own self. Blessed am I, blessed am I, the bliss of Brahman shines brightly in me.

31.
Blessed am I, blessed am I. I do not see the misery of existence. Blessed am I, blessed am I; my ignorance has fled away.

32.
Blessed am I, blessed am I; no duty exists for me. Blessed am I, blessed am I; everything to be obtained is now obtained.

33.

Blessed am I, blessed am I. What comparison is there in the world for my contentment !
Blessed am I, blessed am I; blessed, blessed, again and again blessed.

34.
Logical ! The virtues accrued have yielded fruit ! Indeed they have ! By the richness of virtue we are as we are.

35.
Wondrous knowledge, wondrous knowledge ! Wondrous happiness, wondrous happiness !
Wondrous scriptures, wondrous scriptures ! Wondrous teachers, wondrous teachers !

36.
He who studies this also achieves everything to be achieved. He becomes free of the sins of drinking liquor. He becomes free of the sins of stealing gold. He becomes free of the sins of killing a Brahmin. He becomes free of actions, ordained or prohibited. Knowing this, let him wander according to his free will. Om, Truth. Thus (ends) the

Upanishad.

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Avadhuta Upanishad belonging to the Krishna-Yajur-Veda.
34. Brahma Vidya Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I proclaim the Brahman-lore, which is omniscience, which is the highest. It shows as origination and end -Brahman, Vishnu, Mahesvara.
Vishnu, working with his miraculous power becomes, at intervals, a human being through compassion. His secret, as the OM fire, lies in the Brahman lore.
The syllable OM is the Brahman. Thus, verily, teach the Brahman– knowers; Body, location, time and dying away of this syllable, I will proclaim.
I – The body or sariram of the sound OM: There are three gods and three worlds, three Vedas and three fires. Three moras and the half mora. In that trisyllabic, blissful one.

The Rig Veda, Grahapatya. The earth and Brahman as God, that is the body of the “a” sound, as expounded by the Brahman-knowers.
The Yajur Veda and the mid-region, and the fire Dakshina, and the holy god Vishnu, this is the “u” sound proclaimed to us.
The Sama Veda and heaven, the Ahavaniya fire also, and Ishvara, the highest (or supreme) god.
Thus is the “m” sound proclaimed to us.

II – The location or sthanam of the sound OM:
In the midst of the brain-conch, like the sun-shine glitters the “a”. Within it is situated, the “u” sound of moon-like splendor.
The “m” sound too, like the fire, smokeless, resembling a lightning flash. Thus shine the three moras, like the Moon, the Sun and the fire.
There upon a pointed flame, like a torch light exists. Know it as the half mora, which one writes above the syllable.
III – The terminus or kala of the sound OM:
Yet one, like a pointed flame subtle, like lotus-fiber, shines the Sun-like cerebral artery – (passing through it) penetrates (the OM).
Through the Sun and seventy two thousand arteries, breaks through the head and remains as bringer of blessings to all – pervading the whole Universe.
IV – The vanishing, fading away or laya of the sound OM: And just as the sound of a metal utensil – or of a gong dies in silence – so he, who seeks the All lets the OM sound fade away in silence.
For that wherein the sound fades away is the Brahman, the higher. Yea, the whole sound is Brahman and conduces to immortality.
Om Shanti! Shanti! Shanti!
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Brahma-Vidyopanishad belonging to the Krishna-Yajur-Veda.
35. Brahma Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
1.
Om ! Shaunaka, householder of fame, once asked Bhagavan Pippalada of Angira’s family: In this body, the divine city of Brahman, installed, how do they create ? Whose glory does this constitute ? Who is he who became all this glory ?

2.
Unto him (Shaunaka) he (Pippalada) imparted the supreme Wisdom of Brahman: That is Prana, the Atman. He constitutes the glory of the Atman, the life of the Devas. He represents both the life and the death of the Devas. That Brahman who shines within the divine Brahmapura (or body) as the faultless One, devoid of manifested effects, self-effulgent, all-pervading, He (it is who) controls (the Jiva), like a spider controlling the king of bees. Just as spiders by means of one thread

project and withdraw the web, so also the Prana, (who) retires drawing back his creation. Prana belongs to the Nadis or subtle nerve-chords as their Devata or indwelling deity. One in dreamless sleep goes through that state to one's own Abode, like a falcon and the sky – just as a falcon goes (to its nest) borne on the sky. He states: --Just as this Devadatta (in dreamless sleep) runs not away even when struck with a stick, even so he does not also attach himself to good or evil consequences of the life's ordained activities; just as a child enjoys itself (spontaneously) without motive or desiring fruit, even so this Devadatta (the subject of dreamless sleep) enjoys happiness in that state. He knows being the Light Supreme. Desiring Light he enjoys the Light. So also he returns by the same way to the dream-state, like a leech: just as a leech carries itself on to the other points in front – (first) fixing upon the next point. And that state which he does not give up for a next one is called the waking state. (He carries all these states within himself) just as a (Vedic) deity bears the eight sacrificial cups simultaneously. It is from Him that the source of the Vedas and the Devas hang like breasts. In this waking state particularly good and evil obtain for the shining being (i.e. man's Self) as ordained. This being or Self is fully self-extended (into world-forms), he is the indwelling controller of things and beings, he is the Bird, the Crab, the Lotus, he is the Purusha, the Prana, the destroyer, the cause and the effect, the Brahman and the Atman, he is the Devata making everything known. Whoever knows all this attains to the transcendent Brahman, the underlying support, the subjective principle.

3.
Now this Purusha has four seats, the navel, the heart, the throat, and the head. In these shines forth the Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahma; in the dreaming state, He is Vishnu; in dreamless sleep He is Rudra; and the fourth state is the Supreme Indestructible One; and He again is the Sun, the Vishnu, the Ishwara, He is the Purusha, He the Prana, He the

Jive or the animate being, He the Fire, The Ishwara, and the Resplendent; (yea) that Brahman which is transcendent shines within all these ! In Itself, It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing, neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandala's son or Pulkasa's son existing nor non-existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest Brahman shines there. Within the recess of the heart is that Akasa of consciousness – that with many openings, the aim of knowledge, within the space of the heart – in which all this (universe outside) evolves and moves about, in which all this is warped and woofed (as it were). (Who knows this), knows fully all creation. There the Devas, the Rishis, the Pitris have no control, for being fully awakened, one becomes the knower of all truth.

4.

In the heart the Devas live, in the heart the Pranas are installed, in the heart exist the supreme Prana and Light as also the immanent Cause with threefold constituents and the Mahat principle.

5.
It exists within this heart, that is, in the consciousness. “Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajapati (the first created Being) Himself, which embodies longevity, eminence and purity, and may it be strength and puissance to you !”

6.
The enlightened one should discard the external thread putting it off with the sacred tuft of hair on the head; the Supreme Brahman as the all-pervading one is the thread, and he should put this on.

7.
The Sutra (or thread) is so called because of its having pierced through and started (the process of becoming). This Sutra verily constitutes the Supreme State. By whom this Sutra is known, he is the Vipra (sage), he has reached beyond the Vedas.

8.
By It all this (universe) is transfixed, as a collection of gems is stringed together on a thread. The Yogi who is the knower of all Yogas and the seer of truth should put on this thread.

9.
Established in the state of highest Yoga, the wise one should put off the external thread. One who is really self-conscious must put on the thread constituted by awareness of Brahman.

10.
On account of wearing this Sutra or thread, they can neither become contaminated nor unclean, those (namely) who have this thread existing within them – those, with this sacrificial thread of knowledge.

11.
They, among men, (really) know the Sutra, they (really) wear the sacrificial thread (on themselves), who are devoted to Jnana (the highest knowledge), who have this Jnana for their sacred hair-tuft, this Jnana for their sacred thread.

12.
For them Jnana is the greatest purifier – Jnana, that is the best as such. Those who have this Jnana for their tufted hair are as non-different from it as is fire from its flame. This wise one is (really) said to be a Shikhi (or wearer of the tufted hair), while others are mere growers of hair (on the head).

13.
But those belonging to the three castes (Brahmanas, Kshatriyas and Vaisyas) who have the right of performing Vedic works have to put on this (i.e. the common) sacred thread, as surely this thread is ordained to be part of such works.

14.

One who has the Jnana for his tufted hair, and the same for his sacred thread, has everything about him characterised by Brahmanahood – so know the knowers of the Vedas !

15.
This sacred thread (of Yajna, i.e. of the all-pervading Reality) is, again, the purification (itself) and that which is the end-all (of Vedic works); and the wearer of this thread is the wise one – is Yajna himself as well as the knower of Yajna.

16.
The One Lord (self-effulgent) in all beings remaining hidden, all-pervading and the Self of all beings, controlling and watching over all works (good or bad), living in all creatures and the Witness (i.e. neither the doer of any acts nor the enjoyer), the Supreme Intelligence, the One without a second, having no attributes.

17.
The one Intelligent (active) Being among the many inactive, He who makes the many from what is one – the wise men who find out this Self, theirs is the eternal peace, not of others.

18.
Having made oneself the Arani, and the Pranava the upper Arani and rubbing them together through the practice of meditation, see the Lord in His hidden reality.

19.
As in the oil in the sesamum seed, the butter in the curd, water in the flowing waves, and fire in the Shami wood, so is the Atman in one's self to be discovered by one who searches for It through truth and austere practice.

20.
As the spider weaves out the web and again withdraws it, so the Jiva comes out to and goes back again to the wakeful and dreaming states respectively.

21.
The heart (i.e. the inner chamber of heart) resembles the calyx of a lotus, full of cavities and also with its face turned downwards. Know that to be the great habitat of the whole universe.

22.
Know the wakeful state to have for its centre the eyes; the dreaming state should be assigned to the throat; the state of dreamless sleep is in the heart; and the transcendental state is in the crown of the head.

23.
From the fact of an individual holding his self by means of Prajna or spiritual understanding in the Supreme Self, we have what is called Sandhya and Dhyana, as also the worshipping associated with Sandhya.

24.
The Sandhya by meditation is devoid of any offering of liquids and so also of any exertion of body and speech; it is the unifying principle for all creatures, and this is really the Sandhya for Ekadandis.

26.
From which without reaching It, the speech falls back with the mind, that is the transcendental Bliss of this embodied being, knowing which the wise one is released (from all bondage).

26. (And this Bliss is verily) the Self which pervades the whole universe, as the butter diffused within the milk.
This is the Brahmopanishad, or the supreme wisdom of Brahman, in the form of a unity of the Atman of all, founded on the spiritual discipline (Tapas) which is (nothing but) the Vidya or science of the Atman.
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Brahmopanishad belonging to the Krishna-Yajur-Veda.

36. Dakshinamurti Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Om. In Brahma Vartha (Land of Brahma), under a banyan tree called Maha Bandira, many sages including Sounaka had assembled to perform a Sathra fire sacrifice. They approached sage Markandeya wearing samiths (dried twigs of banyan tree) as gloves and asked him, “How do you manage to be a Chiram Jeevi (One who does not have death) and how are you always in the happy state?" 1
He replied, “This is because of the knowledge of the most secret philosophy of Shiva. This very secret Shiva philosophy by which Shiva who is the Dakshinamurthy, becomes some thing which is not visible to others. He is that God who at the time of final deluge, who keeps every thing else within himself and shines because of the pleasure of his own spirit. The secret mantras about him are as follows: Brahma is the sage, the meter is Gayathri and the god is Dakshinamurhy for this mantra.
First Mantra of 24 letters: After telling “om”, tell “Namo” and then “Bhagavathe Dakshinamurthaye”, then the fourth form of “asmad” viz “Mahyam”, then “medham Pragnam”, then the root of wind “ya”, added with “chcha”, followed by the name of wife of fire God “swaha”. This is the mantra with 24 letters. That is “Om Namo Bhagwathe Dakshinamurthaye Mahyam, Medham Pragnam Prayacha Swaha!” 2
Then Dhyanam (thinking abut the form in the mind, when mantra is chanted). I salute him who is white like a crystal, who holds in his hands, a chain of pearl beads, the pot of nectar which is the form of knowledge, and the mudhra (symbol) of wisdom, who ties himself with a snake, who wears the moon on his head and who wears different type of ornaments. 3

Second Mantra of nine letters: First Say “Om”, then the first vowel with the visarga and in the end ell Panchakshari with visarga in the end, and this gives the Navakshari mantra (nine letters mantra). That is “Om Aam Aa Sivaya Nama Om!” 4
Then Dhyanam. Let the three eyed god who does only good, who has in his three hands, the sign of protection, deer and axe in three hands and fourth hand kept on his knee, who has tied a snake on his body, who shines white like milk, who sits below a banyan tree and who is surrounded by sages like Shuka, gives us pure thoughts. 5
[Slokas 6 is not available.]
Third Mantra: Add Broom Nama, Maya Bheeja, Vagbhava Bheeja, Dakshinamurthaye and Jnanam dehi Swaha to Om. The mantra would be “Om Broom, Namo Hreem Im Dakshinamurthaye Jnanam Dehi Swaha!” 7
Then Dhyanam: Let the God Dakshinamurthy, who has a white body due to application of holy ash, who wears the crescent moon on his head, who holds in his hands, Jnana mudra (symbol of wisdom), beaded chain, Veena and books, who wears all ornaments, who wears the elephant hide, who resembles the meditating Rama, who sits on the throne of explanation and who is being served by great sages protect us always. 8
We have to see that lamp of wisdom, which burns with renunciation as oil, devotion as wick and which shines in the full vessel of wake up state. 9
In the beginning of creation, Lord Brahma prayed this Dakshinamurthy, and obtained the capacity of creating beings and became very happy. He became blessed after getting what he desired. That Brahma therefore has become a devotee as well as somebody who deserves our devotion. 10
The one who reads this philosophy of Shiva with understanding, would get rid of all his sins. The ones who know this truly will attain salvation. 11
Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Dakshinamurti Upanishad belonging to the Krishna-Yajur-Veda.
37. Dhyana-Bindu Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Even if sin should accumulate to a mountain extending over many Yojanas (distance), it is destroyed by Dhyana-Yoga. At no time has been found a destroyer of sins like this.

2.

Bijakshara (seed-letter) is the supreme Bindu. Nada (spiritual sound) is above it. When that Nada ceases along with letter, then the Nada-less is supreme state.

3.
The Yogin who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed.

4.
If the point of a hair be divided into one hundred thousand parts, this (Nada) is one-half of that still further divided; and when (even) this is absorbed, the Yogin attains to the stainless Brahman.

5-6. One who is of a firm mind and without the delusion (of sensual pleasures) and ever resting in Brahman, should see like the string (in a rosary of beads) all creatures (as existing) in Atman like odour in flowers, ghee in milk, oil in gingelly seeds and gold in quartz.
7.
Again just as the oil depends for its manifestation upon gingelly seeds and odour upon flowers, so does the Purusha depend for its existence upon the body, both external and internal.

8.
The tree is with parts and its shadow is without parts but with and without parts, Atman exists everywhere.

9(a). The one Akshara (letter OM) should be contemplated upon as Brahman by all who aspire for emancipation.
9(b)-10(a). Prithvi, Agni, Rig-Veda, Bhuh and Brahma --all these (are absorbed) when Akara (A), the first Amsa (part) of Pranava (OM) becomes absorbed.
10(b)-11(a). Antariksha, Yajur-Veda, Vayu, Bhuvah and Vishnu, the Janardana – all these (are absorbed) when Ukara (U), the second Amsa of Pranava becomes absorbed.
11(b)-12(a). Dyur, sun, Sama-Veda, Suvah and Maheshvara – all these (are absorbed) when Makara (M), the third Amsa of Pranava becomes absorbed.
12(b)-13(a). Akara is of (Pita) yellow colour and is said to be of Rajo-Guna; Ukara is of white colour and of Sattva-Guna; Makara is of dark colour and of Tamo-Guna.
13(b)-14(a). He who does not know Omkara as having eight Angas (parts), four Padas (feet), three Sthanas (seats) and five Devatas (presiding deities) is not a Brahmana.
14(b)-15. Pranava is the bow. Atman is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all Karmas return (from him, viz., do not affect him).
16.
The Vedas have Omkara as their cause. The Swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause.

17.
The short (accent of OM) burns all sins, the long one is decayless and the bestower of prosperity. United with Ardha-Matra (half-metre of OM), the Pranava becomes the bestower of salvation.

18.
That man is the knower of the Vedas who knows that the end (viz., Ardha-Matra) of Pranava should be worshipped (or recited) as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell.

19.
One should contemplate upon Omkara as Ishvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart.

20.
Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames.

21.
Brahma is said to be inspiration, Vishnu is said to be cessation (of breath) and Rudra is said to be expiration. These are the Devatas of Pranayama.

22.
Having made Atman as the (lower) Arani (sacrificial wood) and Pranava as the upper Arani, one should see the God in secret through

the practice of churning which is Dhyana.

23.
One should practise restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely.

24.
Those who look upon OM as of the form of Hamsa staying in all, shining like Crores of suns, being alone, staying in Gamagama (ever going and coming) and being devoid of motion – at last such persons are freed from sin.

25.
That Manas which is the author of the actions (viz.,) creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu.

26.
The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst; the moon is in the middle of the sun.

27.
Agni is in the middle of the moon; the Prabha (spiritual light) is in the middle of Agni. Pitha (seat or centre) is in the midst of Prabha, being set in diverse gems.

28-29. One should meditate upon the stainless Lord Vasudeva as being (seated) upon the centre of Pitha, as having Srivatsa (black mark) and Kaustubha (garland of gems) on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling Crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner.

30-31. (That is) he should meditate with inspiration (of breath) upon Maha-Vishnu as resembling the Atasi flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the Gaura (pale-red) colour of gems and having four faces; 32-34(a). Then through expiration, he should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded.
34(b)-35. There he should meditate upon the sun, the moon and the Agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and Agni and taking its Hrim Bija (letter), one leads his Atman firmly.
36.
He is the knower of Vedas who knows the three seats, the three Matras, the three Brahmas, the three Aksharas (letters) and the three Matras associated with the Ardha-Matra.

37.
He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell – that man is a knower of the Vedas.

38.
Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath.

39.
Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows.

40.
He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman.

41.
Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga.

42.
There are as many postures as there are living creatures; and Maheshvara (the great Lord) knows their distinguishing features.

43.
Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara is the first Chakra. Svadhisthana is the second.

44.
Between these two is said to be the seat of Yoni (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals.

45-46. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, is a knower of the Vedas.
47.
A four-sided figure is situated above Agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its Sva (own) sound, having Svadhisthana as its Adhisthana (seat), (or since Sva or Prana arises from it).

48.
The Chakra Svadhisthana is spoken of as the genital organ itself. The Chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by Vayu like Manis (gems) by string.

49-50(a). The Jiva (ego) urged to actions by its past virtuous and sinful Karmas whirls about in this great Chakra of twelve spokes, so long as it does not grasp the truth.
50(b). Above the genital organ and below the navel is Kanda of the shape of a bird's egg.
51. There arise (from it) Nadis seventy-two thousand in number. Of these seventy-two are generally known.
52-53. Of these, the chief ones are ten and carry the Pranas. Ida, Pingala, Susumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhuh and Sankhini are said to be the ten.
54-55(a). This Chakra of the Nadis should ever be known by the Yogins. The three Nadis Ida, Pingala and Susumna are said to carry Prana always and have as their Devatas, moon, sun and Agni.
55(b)-56(a). Ida is on the left side and Pingala on the right side, while the Susumna is in the middle. These three are known to be the paths of Prana.
56(b)-57. Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krikara, Devadatta and Dhananjaya; of these, the first five are called Pranas, etc., and last five Naga, etc., are called Vayus (or sub-Pranas).
58. All these are situated (or run along) the one thousand Nadis, (being) in the form of (or producing) life. Jiva which is under the influence of Prana and Apana goes up and down.
59-60(a). Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the hand springs up, so Jiva ever tossed by Prana and Apana is never at rest.
60(b)-61(a). He is knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana, like a bird (drawing itself from and yet not freeing itself) from the string (to which it is tied).
61(b)-63. The Jiva comes out with the letter 'Ha' and gets in again with the letter 'Sa'. Thus Jiva always utters the Mantra 'Hamsa', 'Hamsa'. The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the Yogins.
64-66(a). Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa equal to this or a meritorious action equal to this. Parameshvari (viz., Kundalini Sakti) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole.
66(b)-68. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Susumna. The Yogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini.
69.

Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana, one should frequently raise up the Apana, fill up with air and then leave the Prana. Then the wise man gets matchless wisdom through (this) Sakti.

70.
That Yogin who assuming Padma posture worships (i.e., controls) Vayu at the door of the Nadis and then performs restraint of breath is released without doubt.

71-72. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and Rasa, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogin becomes a Siddha in little more than a year. No inquiry need be made concerning the result.
73. Kundalini Sakti, when it is up in the throat, makes the Yogi get Siddhi. The union of Prana and Apana has the extinction of urine and faeces.
74-75(a). One becomes young even when old through performing Mula-Bandha always. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana – this is called Mula-Bandha.
75(b)-76. Uddiyana Bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel.
77. This Uddiyana Bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akasa which arises in the head and flows down.
78-79(a). The Jalandhara Bandha is the destroyer of all the pains of the throat. When this Jalandhara Bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on Agni nor does the Vayu move.
79(b)-80(a). When the tongue enters backwards into the hole of the skull, then there is the Mudra of vision latent in the eyebrow called Khechari.
80(b)-81(a). He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst, or swoon.
81(b)-83(a). He who practises this Mudra is not affected by illness or Karma; nor is he bound by the limitations of time. Since Chitta moves in the Kha (Akasa) and since the tongue has entered (in the Mudra) Kha (viz., the hole in the mouth). Therefore the Mudra is called Khechari and worshipped by the Siddhas.
83(b)-84. He whose hole (or passage) above the Uvula is closed (with the tongue backwards) by means of Khechari-Mudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the Bindu (virility) stays in the body.
85-86(a). Bindu does not go out of the body, so long as the Khechari-Mudra is practised. (Even) when Bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through Yoni-Mudra.
86(b)-87. This Bindu is twofold, white and red. The white one is called Sukla and the red one is said to contain much Rajas. The Rajas which stays in Yoni is like the colour of a coral.
88. The Bindu stays in the seat of the genital organs. The union of these two is very rare. Bindu is Shiva and Rajas is Sakti. Bindu is the moon and Rajas is the sun.
89-90(a). Through the union of these two is attained the highest body; when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun, thence is produced the divine form.
90(b)-92. Sukla being united with the moon and Rajas with the sun, he is a knower of Yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the

unification of the sun and the moon and the complete drying of the Rasas (essences), this is called Maha-Mudra.
93.
Placing the chin on the breast, pressing the anus by means of the left heel and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called Maha-Mudra, the destroyer of the sins of men.

94.
Now I shall give a description of Atman. In the seat of the heart is a lotus of eight petals. In its centre is Jivatma of the form of Jyotis and

atomic in size, moving in a circular line. In it is located everything. In knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of Sveta (white) colour, then it has a mind (or is inclined) to Dharma with Bhakti (devotion). When it rests on the south-eastern petal, which is of Rakta (blood colour), then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of Nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have Vairagya (or be indifferent). When it rests on the northern petal which is Pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of Vaidurya (Lapis Lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the inter-space between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day's work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of Bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep.
During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.,). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman.
When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.

95.
Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the colour of the Bijas and their position. The letter 'Ya' is the Bija of Prana and resembles the blue cloud. The letter 'Ra' is the Bija of Agni, is of Apana and resembles the sun.

96.
The letter 'La' is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter 'Va' is the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch.

97-99(a). The letter 'Ha' is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.
99(b)-101(a). One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava, having contracted his throat and the genital organ.
101(b)-102. From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc.
103-104(a). When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky.
104(b)-105. Between the two bows in the Brahma-hole, one should see Purusha with Sakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Maheshvara (the great Lord). Thus is the Upanishad.
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Dhyanabindu Upanishad belonging to the Krishna-Yajur-Veda.
38. Ekakshara Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
1.
Thou art the one Imperishable in the Imperishable, conjoint with Uma. As known by means of Susumna, here (on the empirical plane), the one firm (Principle art Thou). Thou art the

ancient source of the world, the Lord of beings; Thou the Parjanya (the Principle of life-giving water), the Protector of the world.

2.
Thou art immanent in all; from (the view-point) of the wise, Thou, the Lord of the world art the all-knowing (Fire). In the beginning Thou art unborn, the first born, the sacrifice, too, art Thou. Thou alone the one omnipresent and ancient.

3.
Thou art the Principle of life; Thou the manifestation (the manifested world); Thou the source of the world; by a quarter hast Thou pervaded this world. Thou art the world's birth, the cause, the

life supreme, and the child in the womb armed with the excellent bow and arrow.

4.
Having widely spread out the arrow, shining like the youthful sun in the sky, Thou shinest as Hiranyagarbha. By means of light hast Thou created the resplendent eagle (the sun), in the sky. Thou art Subrahmanya, Thou Arishtanemi (a brother of Garuda).

5.
Thou art the bearer of the Thunderbolt (Indra), the Lord of beings; Thou alone art love in all living beings and in Soma (Shiva with Uma). Thou art the sacred syllables Svaha, Svadha and Vasat; Thou the Rudra immanent unhurt in the hearts of beasts.

6.
(Thou art) the supporter, the ordainer, the purifier (air), the all pervading plenum, the divine Varaha, night and aloneness; the past, the future and the present; Thou art all activities, time, sequence and the supreme Imperishable.

7.
The Vedic verses, prose formulas and songs proceed from Thy mouth. Thou shinest best (as) the Vasus and the sky. Thou art the leader of the sacrifice, the all-pervading fire and the Rudras. So also (art Thou) the hosts of demons and Vasus.

8.
This God here dwells in the sun (the wheel of the celestial chariot) and elsewhere dispelling darkness. All that pertains to Him shines in lovely (fashion) like gold in some other sky. (This world of relativities shines so).

9.
He is the all-knower; the Protector of the world; the firm nave of all born beings. He exists lengthwise and crosswise, the sum total of (things) spread out in order. He is the birthless (of wondrous births) Prajapati sung in the Vedas.

10.
Thou art He whom in the sacrifices the knowers of Brahman adore with Vedic Songs, formulas and rites and the soma juice; as the final

(Truth) devoid of all admixture, as the golden, the best of Veda-knowers.

11.
Thou alone art the woman, the man; again Thou art the boy and the girl. Thou art the ordainer, the King Varuna, the Year, Aryama, the all.

12.
(Thou art) Mitra, the bright-feathered (Garuda), the moon, Indra, Varuna, Rudra, Tvastar, Vishnu, Savitar, the lord of light, Thou Vishnu protectest all beings from the demoniac; the world is encompassed by Thee; Thou the womb of all that is born; Thou art the earth, the atmosphere, the firmament; Thou art the self-born; Thou art turned towards all.

13.
Whoso thus knows the eternal Dweller in the cave (of the heart), the ancient Lord who has become the all, the golden, the supreme goal of the wise, is wise. He stays transcending all (forms of) wisdom. This is the secret doctrine.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Ekaksharopanishad belonging to the Krishna-Yajur-Veda.
39. Garbha Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
The body is fivefold in nature (the five elements), existing in the five, depending on the six (tastes of food), connected with the six qualities (kama etc.,), seven Dhatus, three impurities, three Yonis (of excretion) and four kinds of food.
Why say ‘Fivefold in nature ?’ The five elements Earth, Water, Fire, Wind and Ether. In this body, whatever is hard is of Earth, liquid is water, warm is fire, whatever moves about is air and space-enclosed is ether. The function of the Earth is to support, water is to consolidate (digestion etc.,). Fire is to see, wind is for moving, Ether is to give space (for vital functions). The eyes are used in seeing form, ears for sound, tongue for taste, the skin and nose for touch and smell respectively; genital for pleasure, Apana is for evacuation (of bowels). The person cognises through the intellect, wills with the mind and speaks with the tongue.
The six-fold support is the six tastes (of food): sweet, acid, salty, pungent, bitter and astringent.
1-7. Sadja, Risabha, Gandhara, Panchama, Madhyama, Dhaivata, Nisadha – these are the seven agreeable and disagreeable sounds. White, Red, Black smoke-coloured, Yellow, Tawny and Pale-White – these are the colours of the seven Dhatus (primary Humours). Why ? For Devadatta (any person) there springs up in his mind desire for enjoyment of objects. From

relish of food blood is born, from it is flesh, thence fat, bones, marrow, semen; by the combination of semen and blood the foetus is born.
Vital warmth springs up in the womb and the belly. In the seat of the warmth bile, Prana flows – at the proper season ordained by the creator.
8.
The embryo lying (in the womb) for (a day) and night is a confused mass; after seven days it becomes a bubble; after a fortnight, a mass and in a month, it hardens. In two months develops the region of the head; in three months, the feet; in the fourth, belly and hip; in the fifth, the backbone; in the sixth, nose, eyes and ears; in the seventh the embryo quickens with life and in the eighth month, it becomes complete.

9.
By the dominance of the father's semen, the child becomes male; the mother's – female. When equal, a eunuch. If, at the time of impregnation, the parents are agitated, the child will be blind, crippled, hunch-backed or stunted in growth. If the couple have vital-air-trouble, the semen enters in two parts resulting in twins.

10.
In the eighth month, in conjunction with the five vital airs the Jiva gets the capacity to know its past affairs (of past births), conceives of the imperishable Atman as Om, through perfect knowledge and meditation. Having known Om he sees in the body the eight Prakritis derived from it the five elements, mind, intellect and ego and the sixteen changes [see Prasnopanishad].

11.
The body becomes complete in the ninth month and remembers the past birth. Actions done and not done flash to him and he recognises the good and bad nature of Karma.

12-17. 'I have seen thousands of wombs, eaten several kinds of food and sucked many breasts; born and dead often, I am immersed in grief but see no remedy. If I can get out of this, I will resort to Sankhya-Yoga which destroys misery and yields liberation; or I resort to Maheshvara who destroys misery. Or I resort to Narayana, who destroys misery. If I did good and bad deeds for the sake of my dependants, I shall myself be burnt for the deeds – the others who enjoyed the fruits go away (unaffected).
18.
The person being squeezed as it were by a machine is touched by all-pervading air and forgets previous births and deeds.

19.
Why is the body so called ? It has three fires: the Kosthagni ripens all that is eaten; the Darsanagni helps one see colour etc., the Jnanagni is the mind which helps perform good and bad deeds.

20.
The Daksinagni is in the heart; Garhapatya in the belly and Ahavaniya in the mouth; the intellect is the performer's consort, contentment is Diksha, sense organs are the utensils, head is the jar, hair is the sacred grass, the mouth the interior of the altar etc.

21.

The heart measures 8 Palas, tongue 12, bile is one Prastha, phlegm

one Adhaka. Sukla is one Kudupa, fat two Prasthas, Urine and mala two Prasthas each, depending on what is taken in daily.
The scripture of liberation expounded by Paippalada ends.
Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Garbhopanishad belonging to the Krishna-Yajur-Veda.

40. Kaivalya Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
1.
Then Ashvalayana approached the Lord Paramesthi (Brahma) and said: Teach, O Lord, the knowledge of Brahman, the highest, always cultivated by the good, hidden and by which a wise man drives away instantly all the sins and reaches the Purusha higher than the high.

2.
And to him, the Grandsire (Brahma) said, "Know (this) by means of faith, devotion and meditation. Not by work, nor by progeny, nor by wealth, but by renunciation, some attained immortality.

3.
Higher than heaven, seated in the cave (Buddhi), that shines, (which) the self-controlled attain – the self-controlled, who being of pure minds have well ascertained the Reality, by the knowledge of Vedanta, and through Sannyasa or renunciation. In the sphere of

Brahma, at the time of cosmic dissolution, they all get liberated from the highest (apparent) immortality of the manifested universe.
4-5. In a secluded place, sitting in an easy posture, pure, with a neck, head, and body erect, living in the last of the orders of religious life, having controlled all the sense, saluting his own preceptor with reverence, meditating within the lotus of the heart (on Brahman), untainted, pure, clear and griefless.
6.

(Who is) unthinkable, unmanifest, of endless forms, the good, the peaceful, Immortal, the origin of the worlds, without beginning, middle, and end, the only one, all-pervading, Consciousness, and Bliss, the formless and the wonderful.

7.
Meditating on the highest Lord, allied to Uma, powerful, three-eyed, blue-necked, and tranquil, the holy man reaches Him who is the source of all, the witness of all and is beyond darkness (i.e. Avidya).

8.
He is Brahma, He is Shiva, He is Indra, He is the Immutable, the Supreme, the Self-luminous, He alone is Vishnu, He is Prana, He is Time and Fire, He is the Moon.

9.
He alone is all that was, and all that will be, the Eternal; knowing Him, one transcends death; there is no other way to freedom.

10.
Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman – not by any other means.

11.
Making the Atman the (lower) Arani, and OM the upper Arani, by the repeated friction of knowledge, a wise man burns up the bond.

12.
With his self thus deluded by Maya or ignorance, it is he who identifies himself with the body and does all sorts of things. In the waking state it is he (the Jiva) who attains satisfaction through the

varied objects of enjoyment, such as women, food, drink, etc.

13.
In the dream-state that Jiva feels pleasure and pain in a sphere of existence created by his own Maya or ignorance. During the state of profound sleep, when everything is dissolved (into their causal state), he is overpowered by Tams or non-manifestation and comes to exist in his form of Bliss.

14.
Again, through his connection with deeds done in previous births, that very Jiva returns to the dream-state, or the waking state. The being who sports in the three cities (viz., the states of wakefulness, dream and profound sleep) – from Him has sprung up all diversity. He is the substratum, the bliss, the indivisible Consciousness, in whom the three cities dissolve themselves.

15.
From This spring up Prana (Vitality), mind, all the organs, sky, air, fire, water and the earth that supports all.

16.

That which is the Supreme Brahman, the soul of all, the great support of the universe, subtler than the subtle, and eternal – that is thyself, and thou art That.

17.
"That which manifests the phenomena, such as the states of wakefulness, dream and profound sleep, I am that Brahman" – realising thus one is liberated from all bonds.

18.
What constitute the enjoyable, the enjoyer, and the enjoyment, in the three abodes – different from them all am I, the Witness, the Pure Consciousness, the Eternal Good.

19.
In me alone is everything born, in me does everything rest, and in me is everything dissolved. I am that Brahman, the secondless.

20.
I am minuter than the minute, I am likewise the greatest of all, I

am the manifold universe. I am the Ancient One, the Purusha and the Ruler, I am the Effulgent One, and the All-good.

21.
Without arms and legs am I, of unthinkable power; I see without eyes, and I hear without ears. I know all, and am different from all. None can know me. I am always the Intelligence.

22.
I alone am taught in the various Vedas, I am the revealer of the Vedanta or Upanishads, and I am also the Knower of the Vedas. For me there is neither merit nor demerit, I suffer no destruction, I have no birth, nor any self-identity with the body and the organs.

23-24. For me there is neither earth, nor water, nor fire, nor air, nor ether. Thus realising the Paramatman, who lies in the cavity of the heart, who is without parts, and without a second, the Witness of all, beyond both existence and non-existence – one attains the Pure Paramatman Itself.
25.
He who studies the Shatarudriya, is purified as by the Fires, is purified from the sin of drinking, purified from the sin of killing a Brahmana, from deeds done knowingly or unawares. Through this he has his refuge in Shiva, the Supreme Self. One who belongs to the highest order of life should repeat this always or once (a day).

26.
By means of this, one attains the Knowledge that destroys the ocean of Samsara or repeated transmigration. Therefore, knowing thus one attains the fruit of Kaivalya or liberation, verily one attains liberation.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kaivalyopanishad, included in the Krishna-Yajur-Veda.

41. Kalagni Rudra Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy! Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all!
Om Shanti! Shanti! Shanti!
Once it happened that Sanat Kumara asked the exalted Kalagnirudra: “Teach me O exalted Sir! the truth in respect to the rule of the Tripundram (a sect mark consisting of three streaks) and what material, which place, how much, of what extent and which streaks, which divinity, which formula, which powers and which reward there are?”
The exalted one said to him “The material should be the ash of fires. One should grasp it with the five Brahman-formulas (Sathyojatam, Vamadevam, Agoram, Rudram, Eesanam). Consecrate it with the formula “Agnir iti bhasma” etc., Take out with the formula “ma nas toke tanayae” and (after consecrating) with the formula “Trayambakam Yajamahe” should apply it as three lines across on the head, forehead, breast and shoulders under the tryayusa formulas, trayambaka formulas and trisakti formulas.
This is the Sambhu-vow, which is taught in all the Vedas by those versed in the Veda. Therefore one desirous of liberation should practise it, so that he is not born again. And this O! Sanat kumara, is its (of the mark) extent; it stretches threefold from the forehead down to the eyes and goes from the center of one eye-brow to the other.
Its first line is the Grahapatya fire, the a-sound (of AUM), the Rajas (forceful characteristic), the terrestrial world, the external atman, the acting power, the Rig Veda, the morning pressing (of the Soma Juice), and Maheswara is its divinity.
Its second line is the Dakshina fire, the u-sound, the Sattvam (peaceful characteristic), the atmosphere, the inner Atman, the willing power, the Yajur Veda, the midday pressing of the Soma and Sadasiva is its divinity.
Its third line is the Ahavaniya fire, the m-sound, the Tamas (lazy characteristic), the heaven, the highest Atman, the perceiving power, the SamaVeda, the evening pressing of the Soma and Siva is its divinity.
Therefore he makes the Tripundram from the ashes. He who knows this, whether he be a Brahman-student, a house holder, a forest-resident or an ascetic, he is thereby purified of all the major sins and minor sins. Thereby all the gods are meditated upon by him, he is known by all the gods, becomes one who has bathed in all the holy bathing places, one who has all

the time muttered the Rudra prayer. And after enjoying all the pleasures he enters, giving up the body, into union with Siva and does not return – and does not return.
Thus spoke the exalted Kalagni Rudra. One who recites it here, he also attains to a similar state. Om Satyam. – Thus reads the Upanishad.
OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy! Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all!
Om Shanti! Shanti! Shanti!
Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Kalagni-Rudropanishad belonging to the Krishna-Yajur-

Veda.

42. Kali Santarana Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Hari Om ! At the end of Dvapara-Yuga, Narada went to Brahma and addressed him thus: "O Lord, how shall I, roaming over the earth, be able to across Kali ?" To which Brahma thus replied: "Well asked. Hearken to that which all Shrutis (the Vedas) keep secret and hidden, through which one may cross the Samsara (mundane existence) of Kali. He shakes off (the evil effects of) Kali through the mere uttering of the name of the Lord Narayana, who is the primeval Purusha". Again Narada asked Brahma: "What is the name ?" To which Hiranyagarbha (Brahma) replied thus:
1.
Hare Rama Hare Rama Rama Rama Hare Hare Hare Krishna Hare Krishna Krishna Krishna Hare Hare

2.
These sixteen names (words) are destructive of the evil effects of Kali. No better means than this is to be seen in all the Vedas.

These (sixteen names) destroy the Avarana (or the centripetal force which produces the sense of individuality) of Jiva surrounded by the sixteen Kalas (rays). Then like the sphere of the sun which shines fully after the clouds (screening it) disperse, Parabrahman (alone) shines." Narada asked: ‘O Lord, what are the rules to be observed with reference to it ?" To which Brahma replied that there were no rules for it. Whoever in a pure or an impure state, utters

these always, attains the same world of, or proximity with, or the same form of, or absorption into Brahma.
Whoever utters three and a half Crores (or thirty-five millions) times this Mantra composed of sixteen names (or words) crosses the sin of the murder of a Brahmana. He becomes purified from the sin of the theft of gold. He becomes purified from the sin of cohabitation with a woman of low caste. He is purified from the sins of wrong done to Pitris, Devas and men. Having given up all Dharmas, he becomes freed at once from all sins. He is at once released from all bondage. That he is at once released from all bondage is the Upanishad.
Hari Om Tat Sat !
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kalisantarana Upanishad belonging to the Krishna-Yajur-Veda.

43. Katha Upanishad

Om ! May He protect us both together (by illumining the nature of knowledge).
May He sustain us both (by ensuring the fruits of knowledge).
May we attain the vigour (of knowledge) together.
Let what we learn enlighten us.
Let us not hate each other.
Om ! Peace ! Peace ! Peace !

1-I-1. Out of desire, so goes the story, the son of Vajasrava gave away all his wealth. He had a son named Nachiketas.
1-I-2. Though young, faith possessed him as presents were being brought; he thought:
1-I-3. Water has been drunk (for the last time by these cows), grass has been eaten (for the last time); they have yielded all their milk, and are devoid of (the power of) the organs. Those worlds are indeed joyless where he goes who offers these.
1-I-4. He then said to his parent, "father, to whom wilt thou give me?" A second time and a third time (he said it). To him he (the father) said, "To Death I give thee."
1-I-5. Of many I go the first; of many I go the middle most. What purpose of Yama could there be which (my father) will get accomplished today through me?
1-I-6. Think how your ancestors behaved; behold how others now behave. Like corn man decays, and like corn he is born again.
1-I-7. Like Vaisvanara (fire), a Brahmana guest enters the houses. Men offer this to propitiate him. O Vaivasvata (Yama): fetch water (for him).
1-I-8. Hope, expectation, association with the effects (of these two), pleasant discourse, sacrifice, acts of pious liberality, sons and cattle – all these are destroyed in the case of the man of little intellect in whose house a Brahmana dwells without food.
1-I-9. O Brahmana, since thou, a worshipful guest, hast dwelt in my house for three nights without food, let me make salutation to thee. O Brahmana, may peace be with me. Therefore, ask for three boons in return.

1-I-10. O Death, let Gautama (my father) be relieved of the anxiety, let him become calm in mind and free from anger (towards me), and let him recognise me and talk to me when liberated by thee. Of the three boons, this is the first I choose.
1-I-11. Ouddalaki, the son of Aruna, will recognise thee as before and will, with my permission, sleep peacefully during nights and on seeing thee released from the jaws of Death, he will be free from anger.
1-I-12. There is no fear in heaven; nor art thou there; nor is there any fear from old age. Transcending both hunger and thirst and rising above grief, man rejoices in heaven.
1-I-13. O Death, thou knowest the Fire that leads to heaven. Instruct me, who am endowed with faith, about that (Fire) by which those who dwell in heaven attain immortality. This I choose for my second boon.
1-I-14. I will teach thee well; listen to me and understand, O Nachiketas, I know the Fire that leads to heaven. Know that Fire which is the means for the attainment of heaven and which is the support (of the universe) and located in the cavity.
1-I-15. Death told him of the Fire, the source of the worlds, the sort of bricks (for raising the sacrificial altar), how many, and how (to kindle the fire) and he (Nachiketas) too repeated it as it was told. Then Death, becoming delighted over it, said again:
1-I-16. The exalted one, being pleased, said to him: "I grant thee again another boon now. By thy name itself shall this fire be known; and accept thou this necklace of manifold forms".
1-I-17. Whoso kindles the Nachiketas fire thrice and becomes united with the three and does the three-fold karma, transcends birth and death. Knowing the omniscient one, born of Brahma, bright and adorable, and realizing it, he attains to surpassing peace.
1-I-18. He who, knowing the three (form of brick etc.,), piles up the Nachiketa Fire with this knowledge, throws off the chains of death even before (the body falls off), and rising over grief, rejoices in heaven.
1-I-19. This is the Fire, O Nachiketas, which leads to heaven and which thou hast chosen for the second boon. Of this Fire, people will speak as thine indeed. O Nachiketas, choose the third boon.
1-I-20. This doubt as to what happens to a man after death – some say he is, and some others say he is not, – I shall know being taught by thee. Of the boons, this is the third boon.
1-I-21. Even by the gods this doubt was entertained in days of yore. This topic, being subtle, is not easy to comprehend. Ask for some other boon, O Nachiketas. Don’t press me; give up this (boon) for me.
1-I-22. (Nachiketas said:) Since even by the gods was doubt entertained in this regard and (since) thou sayest, O Death, that this is not easily comprehended, no other preceptor like thee can be had to instruct on this nor is there any other boon equal to this.
1-I-23. Ask for sons and grandsons who will live a hundred years. Ask for herds of cattle, elephants gold and horses, as also for a vast extent of earth and thyself live for as many autumns as thou desirest.
1-I-24. If thou thinkest any other boon to be equal to this, ask for wealth and longevity. Be thou the ruler over a vast country, O Nachiketas; I shall make thee enjoy all thy longings.
1-I-25. What all things there are in the human world which are desirable, but hard to win, pray for all those desirable things according to thy pleasure. Here are these damsels with the chariots and lutes, the like of whom can never be had by men. By them, given by me, get thy services rendered, O Nachiketas, do not ask about death.
1-I-26. These, O Death, are ephemeral and they tend to wear out the vigour of all the senses of man. Even the whole life is short indeed. Be thine alone the chariots; be thine the dance and music.

1-I-27. Man cannot be satisfied with wealth. If we need wealth, we shall get it if we only see thee. We shall live until such time as thou wilt rule. But the boon to be asked for (by me) is that alone.
1-I-28. Having gained contact with the undecaying and the immortal, what decaying mortal dwelling on the earth below who knows the higher goal, will delight in long life, after becoming aware of the (transitoriness of) beauty (Varian) and sport (rati) and the joy (pramoda) thereof.
1-I-29. O Death, tell us of that, of the great Beyond, about which man entertain doubt. Nachiketas does not pray for any other boon than this which enters into the secret that is hidden.
1-II-1. Different is (that which is) preferable; and different, indeed, is the pleasurable. These two, serving different purposes, blind man. Good accrues to him who, of these two, chooses the preferable. He who chooses the pleasurable falls from the goal.
1-II-2. The preferable and the pleasurable approach man. The intelligent one examines both and separates them. Yea, the intelligent one prefers the preferable to the pleasurable, (whereas) the ignorant one selects the pleasurable for the sake of yoga (attainment of that which is not already possessed) and kshema (the preservation of that which is already in possession).
1-II-3. Thou hast relinquished, O Nachiketas, all objects of desire, dear and of covetable nature, pondering over their worthlessness. Thou hast not accepted the path of wealth in which perish many a mortal.
1-II-4. What is known as ignorance and what is known as knowledge are highly opposed (to each other), and lead to different ways. I consider Nachiketas to be aspiring after knowledge, for desires, numerous though they be, did not tear thee away.
1-II-5. Living in the midst of ignorance and deeming themselves intelligent and enlightened, the ignorant go round and round staggering in crooked paths, like the blind led by the blind.
1-II-6. The means of attaining the other world does not become revealed to the non-discriminating one who, deluded by wealth, has become negligent. He who thinks, 'this world alone is and none else' comes to my thraldom again and again.
1-II-7. Of the Self many are not even able to hear; Him many, though they hear, do not comprehend. Wonderful is the expounder of the Self and attainer, proficient. The knower (of the Self) taught by an able preceptor is wonderful.
1-II-8. This (Self), if taught by an inferior person, is not easily comprehended, for It is variously thought of. Unless taught by another (who is a perceiver of non-difference) there is no way (of comprehending It), for It is not arguable and is subtler than subtlety.
1-II-9. This (knowledge of the Self) attained by thee cannot be had through argumentation. O dearest, this doctrine, only if taught by some teacher (other than a logician), leads to right knowledge. O, thou art rooted in truth. May a questioner be ever like thee, O Nachiketas.
1-II-10. I know that the treasure is impermanent, for that which is constant cannot be reached by things which are not constant. Therefore, has the Nachiketa Fire been kindled by me with impermanent things, and I have attained the eternal.

1-II-11. The fulfilment of all desires, the support of the universe, the endless fruits of sacrifice, the other shore of fearlessness, the extensive path which is praiseworthy and great, as also (thy own exalted) state – seeing all these thou hast, intelligent as thou art, boldly rejected (them).
1-II-12. The intelligent one, knowing through concentration of mind the Self that is hard to perceive, lodged in the innermost recess, located in intelligence, seated amidst misery, and ancient, abandons joy and grief.

1-II-13. Having heard this and grasped it well, the mortal, separating the virtuous being (from the body etc.,) and attaining this subtle Self, rejoices having obtained that which causes joy. The abode (of Brahman), I think, is wide open unto Nachiketas.

1-II-14. Tell me of that which thou seest as distinct from virtue, distinct from vice, distinct from effect and cause, distinct from the past and the future.
1-II-15. The goal which all the Vedas expound, which all austerities declare, and desiring which aspirants resort to Brahmacharya, that goal, I tell thee briefly: It is this – Om.
1-II-16. This syllable (Om) indeed is the (lower) Brahman; this syllable indeed is the higher Brahman; whosoever knows this syllable, indeed, attains whatsoever he desires.
1-II-17. This support is the best; this support is the supreme. Knowing this support one is magnified in the world of Brahman.
1-II-18. The intelligent Self is not born, nor does It die. It did not come from anywhere, nor did anything come from It. It is unborn, eternal, everlasting and ancient, and is not slain even when the body is slain.
1-II-19. If the slayer thinks that he slays It and if the slain thinks of It as slain, both these do not know, for It does not slay nor is It slain.
1-II-20. The Self that is subtler than the subtle and greater than the great is seated in the heart of every creature. One who is free from desire sees the glory of the Self through the tranquillity of the mind and senses and becomes absolved from grief.

1-II-21. While sitting, It goes far, while lying It goes everywhere. Who other than me can know that Deity who is joyful and joyless.
1-II-22. The intelligent one having known the Self to be bodiless in (all) bodies, to be firmly seated in things that are perishable, and to be great and all-pervading, does not grieve.
1-II-23. The Self cannot be attained by the study of the Vedas, not by intelligence nor by much hearing. Only by him who seeks to know the Self can It be attained. To him the Self reveals Its own nature.
1-II-24. None who has not refrained from bad conduct, whose senses are not under restraint, whose mind is not collected or who does not preserve a tranquil mind, can attain this Self through knowledge.
1-II-25. The Self to which both the Brahmana and the Kshatriya are food, (as it were), and Death a soup, how can one know thus where It is.
1-III-1. The knowers of Brahman and those who kindle the five fires and propitiate the Nachiketa Fire thrice, speak of as light and shade, the two that enjoy the results of righteous deeds, entering within the body, into the innermost cavity (of the heart), the supreme abode (of Brahman).
1-III-2. May we be able to know the Nachiketa Fire which is the bridge for the sacrificers, as also the imperishable Brahman, fearless, as well as the other shore for those who are desirous of crossing (the ocean of samsara).
1-III-3. Know the Self to be the master of the chariot, and the body to be the chariot. Know the intellect to be the charioteer, and the mind to be the reins.
1-III-4. The senses they speak of as the horses; the objects within their view, the way. When the Self is yoked with the mind and the senses, the wise call It the enjoyer.
1-III-5. But whoso is devoid of discrimination and is possessed of a mind ever uncollected – his senses are uncontrollable like the vicious horses of a driver.
1-III-6. But whoso is discriminative and possessed of a mind ever collected – his senses are controllable like the good horses of a driver.
1-III-7. But whoso is devoid of a discriminating intellect, possessed of an unrestrained mind and is ever impure, does not attain that goal, but goes to samsara.

1-III-8. But whoso is possessed of a discriminating intellect and a restrained mind, and is ever pure, attains that goal from which he is not born again.
1-III-9. But the man who has a discriminating intellect as his driver, and a controlled-mind as the reins, reaches the end of the path – that supreme state of Vishnu.
1-III-10. The sensory objects are subtler than the senses, and subtler than the sensory objects is mind. But intellect is subtler than mind and subtler than intellect is Mahat (the Hiranyagarbha).
1-III-11. The unmanifested (avyakta) is subtler than Mahat (Hiranyagarbha) and subtler than the unmanifested is Purusha. There is nothing subtler than Purusha. That is the end, that is the supreme goal.
1-III-12. This Self hidden in all beings does not shine. But by seers of subtle and pointed intellect capable of perceiving subtle objects, It is seen.
1-III-13. Let the wise man merge speech in his mind, merge that (mind) into the intelligent self and the intelligent self into the Mahat. (Let him then) merge the Mahat into the peaceful Self.
1-III-14. Arise, awake, and learn by approaching the exalted ones, for that path is sharp as a razor's edge, impassable, and hard to go by, say the wise.
1-III-15. By knowing that which is soundless, touchless, formless, undecaying, so also tasteless, eternal, odourless, beginningless, endless, subtler than Mahat and constant, man is liberated from the jaws of death.
1-III-16. Narrating and hearing this eternal story of Nachiketas told by Death, the intelligent man attains glory in the world of Brahman.
1-III-17. Whoso, becoming pure, causes this supreme secret to be recited before am assembly of the Brahmanas, or at the time of Sraddha, that (ceremony) secures for him infinite results, secures infinite results.
2-I-1. The self-existent damned the out-going senses. Therefore one sees externally and not the internal Self. Someone (who is) intelligent, with his eyes turned away, desirous of immortality,
sees the inner Self.
2-I-2. The unintelligent go after outward pleasures; they fall into the meshes of wide-spread death. But the intelligent, having known immortality to be constant, never covet here objects that are inconstant.
2-I-3. By the self (a man knows) form, taste, odour, sound, touch, and the sexual joy. What remains here (unknowable to the Self)? This verily is that (thou seekest).
2-I-4. Knowing that great and all-pervading Self by which one sees (the objects) both in the sleep and the waking states, the intelligent man grieves no more.
2-I-5. Whoso knows the self closely, the honey-eater, the supporter of the vital airs and the lord of the past and the future, will not henceforward protect himself. This verily is that (thou seekest).
2-I-6. He who perceives the First-born that came into being from Tapas (Brahman) before the waters, and that, entering into the cavity of the heart, is seated there, he perceives that very Brahman. This verily is that (thou seekest).
2-I-7. (He who perceives) this Aditi that comes into being as the Prana, comprising all the gods, that is manifested along with the elements, and that, entering into the cavity of the heart, is seated there, he perceives that very Brahman. This verily is that (thou seekest).
2-I-8. The (sacrificial) fire lodged in the two aranis, even as the foetus is carefully borne by the pregnant woman, is fit to be worshipped every day by men who are wakeful and possessed of oblation. This verily is that (thou seekest).
2-I-9. On that from which the sun rises and in which it sets, are fixed all the gods. None ever goes beyond that. This verily is that (thou seekest).

2-I-10. What indeed is here is there; what is there is here again. Whoso here sees as though different, passes from death to death.
2-I-11. By mind alone is this attainable; there is no difference here whatsoever. Whoso here sees as though different, passes from death to death.
2-I-12. The Purusha, of the size of a thumb, dwells in the body. (Realizing Him as) the Lord of the past and the future, one does not (henceforward) want to protect oneself. This verily is that (thou seekest).
2-I-13. The Purusha of the size of a thumb is like a smokeless flame and is the Lord of the past and the future. He certainly exists now and shall certainly exist tomorrow. This verily is that (thou seekest).
2-I-14. As rain-water fallen on a mountain ridge runs down the rocks, so does one seeing the selves differently run after them alone.
2-I-15. As pure water poured into pure water remains the same only, so does the Self of the thinker who knows thus become, O Gautama.
2-II-1. The city of the unborn whose knowledge is like the light of the sun, consists of eleven gates. Meditating on Him, one does not grieve and, becoming free (from bondage), one becomes liberated. This verily is that (thou seekest).
2-II-2. As mover (sun), He dwells in heaven; (as air), He pervades everything and dwells in inter-space; as fire, on the earth; as guest, in the houses; He dwells in men; dwells in the gods; dwells in truth and dwells in space. He is all that is born in water, all that is born on earth, all that is born in sacrifices and all that is born on the mountains; He is unchanging and great.
2-II-3. (He) raises the prana upward and casts the apana downward. All the gods worship Him who is adorable and seated in the middle.
2-II-4. When this Self seated in the body is torn away and freed from the body, what remains here? This verily is that (thou seekest).
2-II-5. Not by prana, not by apana does a mortal live; but all live by something else on which these two depend.
2-II-6. I will describe to thee, O Gautama, this secret ancient Brahman and also what becomes of the Self after death.
2-II-7. Some jivas enter the womb for assuming bodies; others go into the unmoving, in accordance with their karma and with their knowledge.
2-II-8. This Purusha who is awake when all are asleep, creating all things cherished, is certainly pure; that is Brahman; that is called the Immortal. All worlds are strung on that; none passes beyond that. This verily is that (thou seekest).
2-II-9. Just as fire, though one, having entered the world, assumes a separate form in respect of every form, so does the in-dwelling Self of all beings, though one, assume a form in respect of every form, and is outside it.
2-II-10. Just as wind, though one, having entered the world, assumes a separate form in respect of each form, so does the in-dwelling Self of all beings, though one, assumes a form in respect of every form and is outside it.
2-II-11. Just as the sun, which is the eye of the entire world, is not tainted by the external impurities seen by the eyes, so also, the in-dwelling Self of all beings, though one, is not tainted by the sorrows of the world, It being external.
2-II-12. Eternal happiness belongs to the intelligent – not to others – who realize in their hearts Him who is one, the controller and the in-dwelling Self of all beings, and who makes the one form manifold.
2-II-13. Whoso among the intelligent realize the Self in the (inner space of the) heart as the eternal among the ephemeral, the consciousness among the conscious, who, though one, dispenses the desired objects to many, to them belongs eternal peace, not to others.

2-II-14. How shall I know that indescribable and supreme Bliss which they think of as ‘This’? Is It self-luminous or does It shine distinctly, (making Itself perceptible to the intellect), or does It not?
2-II-15. There the sun shines not, nor do the moon and the stars, nor do these lightnings. How (then) can this fire (shine)? Everything shines after Him that shines. By His light shines all this.
2-III-1. This peepul tree with root above and branches down is eternal. That (which is its source) is certainly pure; that is Brahman and that is called immortal. On that are strung all the worlds; none passes beyond that. This verily is that (thou seekest).
2-III-2. All this universe, evolved (from Brahman), moves in prana (in Brahman); the most frightful like an uplifted thunderbolt. Those who know this become immortal.
2-III-3. For fear of Him, fire burns;
For fear of Him, shines the sun;
For fear of Him, Indra and Vayu function;
For fear of Him, death, the fifth, stalks on the earth.
2-III-4. If one could know here prior to the falling of the body, (one becomes liberated); (if not), one becomes fit to be embodied in the worlds of creatures.
2-III-5. As in a mirror, so in one’s intellect; as in a dream, so in the world of manes; as seen in water, so in the world of the Gandharvas; as in the case of shade and light, so in the world of Brahma.
2-III-6. The intelligent man, having known the different nature of the senses originating separately (from their causes), as also their rising and setting, does not grieve.
2-III-7. The mind is subtler than the senses; subtler than the mind is the intellect; Mahat (Hiranyagarbha) is subtler than the intellect; subtler than Mahat is Avyakta (Unmanifested).
2-III-8. But subtler than Avyakta is Purusha, all-pervading and without a linga (distinguishing mark) indeed, knowing whom a mortal becomes freed and attains immortality.
2-III-9. His form does not stand within the scope of vision; none beholds Him with the eye. By the intellect restraining the mind, and through meditation is He revealed. Those who know this become immortal.
2-III-10. When the five senses of knowledge are at rest together with the mind, and the intellect is not active, that state they call the highest.
2-III-11. That steady restraint over the senses they regard as yoga. Then one becomes vigilant, for yoga can indeed originate (in one) and can be lost (as well).
2-III-12. Not by speech, not by mind, not by the eye can It be attained. Except in the case of one who says, ‘It exists’, how can It be known to anyone else?
2-III-13. The Self should be apprehended as existing and also as It really is. Of these two (aspects), to him who knows It to exist, Its true nature is revealed.
2-III-14. When all longings that are in the heart vanish, then a mortal becomes immortal and attains Brahman here.
2-III-15. When all the knots of the heart are cut asunder here, then a mortal becomes immortal. Only this much is the instruction.
2-III-16. There are a hundred and one nerves of the heart. Of then, one goes out piercing the head. Going up through that, one attains immortality; the others serve for departing in different ways.
2-III-17. Purusha of the size of a thumb, the inner Self, is ever seated in the heart of all living beings. One should, with steadiness, separate Him from one’s own body as stalk from the Munja grass. One should know Him as pure and immortal; one should know Him as pure and immortal.

2-III-18. Nachiketas then, having acquired this knowledge imparted by Death, as also the instructions on Yoga in entirety, attained Brahman having become dispassionate and deathless. So does become
any one else also who knows the inner Self thus.

Om ! May He protect us both together (by illumining the nature of
knowledge).
May He sustain us both (by ensuring the fruits of knowledge).
May we attain the vigour (of knowledge) together.
Let what we learn enlighten us.
Let us not hate each other.
Om ! Peace ! Peace ! Peace !

Here ends the Kathopanishad, as contained in the Krishna-Yajur-Veda.

44. Katharudra Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
1.
The Gods, it is said, requested of the venerable (Brahma): Venerable Sir, impart to us the spiritual knowledge. He, the creator (Prajapati), replied:

2.
After removing the hair including the tuft and discarding it, and after removing the sacred thread, looking at one's son (the following shall be uttered): 'Thou art the scripture , thou the sacrifice, thou the Vasatkara, thou the syllable Om, thou art Svaha, thou Svadha, thou the doer and thou the creator'. Then the son shall say: 'I am the scripture , I am the sacrifice, I am the Vasatkara, I am the syllable Om, I am Svaha, I am Svadha, I am the doer and I am the creator, I am the divine architect (Tvastir), I am the base'. These are the words (to be uttered). While parting (from the son) he shall not shed tears. Should he shed tears, the line of progeny will be broken. Circumambulating clockwise (his village) and not looking at anything he shall depart.

Such a one is fit for the world of Brahman.

3.
After studying the Vedas as a celibate student and performing the duties prescribed in the scriptures, after marrying and begetting sons and providing them with suitable means, having performed sacrifices according to ability, he who has been permitted by elders and relatives shall take to renunciation. Reaching the forest he shall perform the Agnihotra sacrifice for twelve nights by pouring oblations of milk into the fire; for twelve nights he shall subsist on milk. At the end of twelve nights, the wooden vessels, being no more of use, shall be offered to the fire (with the mantra): 'This is the oblation of cooked rice to the Vaishvanara fire, to Prajapati, (this is) the oblation appointed in three potsherds to Vishnu and Agni'. The clay pots shall be consigned to the waters; the metal ones shall be given to the teacher, with the

mantra: ‘May you not desert me while parting from me, may I not desert you while I part from you’. He shall prostrate before the three fires – the household-fire, the southern-fire and the fire in which the oblations are offered. Some say that he shall consume a handful of ashes from the place where the fire-kindling sticks stand. After removing the hair including the tuft and discarding it, he shall abandon the sacred thread in the waters with the mantra, ‘Bhuh Svaha’. Therefore, he shall resort to starvation or drowning in water or entering fire, or betake himself to the battle field; or he shall journey forward until he falls and dies or he shall enter a hermitage of elderly ascetics. He shall consume milk as the repast (of the evening). That shall be his offering for the evening. That (milk which he takes) in the morning is his morning (offering); that of the new-moon-day, the new-moon-day sacrifice; that of the full-moon-day, the full-moon-day sacrifice. The shaving of the hair, beard, etc., and cutting of nails in the spring comprise his Agnishtoma sacrifice.

4.
After renunciation he shall not resume the fire-rituals. He shall recite the spiritual mantra: ‘For I have become Death and would enter

that which is coming into being (i.e. Brahman-knowledge)’, etc. Saying ‘Welfare to all beings’, and contemplating the Self and naught else, lifting up the arms, he shall be one who has abandoned the (usual) path; he shall move about without any (fixed) abode. He shall subsist on alms, and shall not give any (gift). He shall not wear even scant (apparel) save during the rainy season for the protection of the animal body. Here are the verses (to support this):
5-6. The water-pot, the ladle, the sling (to carry his effects), the staff, foot-wear, covering to protect from the cold, the loin-cloth, the garment (to cover the body), the ring of Kusa grass, the bath towel, as well as the upper cloth, the sacred thread and the scriptures – all these an ascetic shall renounce.
7.
With purified water he shall bathe and wash and also drink of the same. He shall sleep on the sands of a river (bank) or in temples.

8.
He shall not make the body endure the extremes of comfort or hardship. He shall not exult when praised, nor curse others when blamed.

9-11. The one who bears a staff (ascetic) shall be unfalteringly firm in celibacy. Looking at, touching, sporting, talking about, entering into secret dialogue, imagining, thinking about, or physical enjoyment (with women) – this is what the learned call the eightfold cohabitation. Brahmacharya [celibacy] is the contrary. It should be observed by those who seek Liberation.
11-12. The self-effulgent light which illumines the world ever shines. It is indeed the witness of the world, the Self of all, pure in form, the basis of all beings, whose nature is pure consciousness.
13. Not by action, not by (begetting) children, not by anything else, only by knowing Brahman, man attains Brahman.
14-15. That Brahman, which is without a second, and which is Truth, Knowledge and Happiness, is the object of (real) knowing. The best of the twice-born, who know Brahman residing in the cave which is called the highest heaven, during his transmigratory existence known as ‘illusion’, ‘ignorance’, etc., attain all desired things instantaneously.

16.
He who realizes his own Self, which is the witness of the power called ignorance and illusion, knowing ‘I am Brahman alone’ becomes Brahman Itself.

17.
From this Self which is one with Brahman and which is possessed of power (i.e. maya) arose the unmanifest ether (Akasa) like a rope-serpent.

18.
Then from the ether emerged the unmanifest touch which is named ‘air’ (Vayu). Then from air emerged fire; from fire, water; and from water, the earth.

19.
Then after dividing and compounding all those subtle (elements) into five, from them alone the auspicious Lord created the cosmic egg.

20.
Enfolded in the cosmic egg are gods, anti-gods, Yakshas, Kinnaras, human beings, animals, birds, etc., in accordance with (the result of) their own actions.

21.
The bodies of beings which appear in the form of (a framework of) bones, sinews, etc., is the self of the nature of food for the all-pervading Self.

22.
Then, further within, is the self of Prana [vital energy] split (into five). Still further within is the self of the nature of mind which is different (from the others).

23.
Next, even further within and different is the self of the nature of knowledge. Then, in the interior, distinct, is the self of the nature of bliss.

24.
That (self) of the nature of food is pervaded by (the self) of the nature of vital energy; similarly (the self of) vital energy is by the nature (pervaded) by (the self) of the nature of mind.

25.
The mind-self is pervaded by the self of knowledge. The ever-happy self of the nature of knowledge is always pervaded by bliss.

26.
In the same way, the self of bliss is pervaded by Brahman, the witness, the innermost of all. Brahman is not (pervaded) by anything else.

27-28. By realizing directly this Brahman, which is named the Support (the Tail puccha), which is of the nature of truth, knowledge and non-duality, the essence, the joy, the eternal, the dweller in the body becomes happy everywhere. Wherefrom otherwise can there be happiness ?

28-29. If this supreme bliss which is the very Self of all beings were not existent, which human being can be alive ? Who can ever be active ?
29-30. Therefore it is this Being, shining fully in the consciousness, that ever makes happy the individual self, which is otherwise full of sorrow.
30-32. Only when the great ascetic realizes his complete unity without any difference from this, which is described as unseen, etc., he attains total fearlessness. This is the ultimate Good, supreme Immortality, absolute Existence, transcendent Brahman, beyond the three divisions (of time).
32-33. When an individual experiences even a slight difference in this (identity) he will have fear; there is no doubt.
33-34. Because of this sheath of bliss, from (God) Vishnu to a pillar – all always realize happiness though in different degrees.
34-35. For him who is versed in the scriptures, disinterested in attaining any position, and happy, the bliss which is his very nature shines forth by itself.
35-36. It is well known that word functions dependent upon a base (like jati, dravya, kriya, guna). Because of the absence of any (such) base, words recoil (from Brahman). For how can the word function in respect of the absolute bliss devoid of any base ?
37-38. This subtle mind which makes all things its object turns back from That, from which retreat also (the senses), hearing, touch, sight, etc., as well as the organs of actions; they are not capable of reaching the Supreme.
38-39. Realizing that Brahman which is Bliss, without a second, devoid of attributes, the solidarity of truth and consciousness, as one's own Self, one fears nought.
39-40. He who knows thus from the teaching of his Guru, who becomes master of himself, never suffers from the impact of good or bad actions.
40-41. The whole world which appeared formerly as the inflictor and the inflicted now shines as one's own Self, owing to the knowledge arising from the Vedantic teaching.
41-42. The pure (Brahman), God, the individual self, the knower, the means of knowledge, the object of knowledge and the result – thus, for empirical purposes, is the sevenfold distinction made.
43-44. (The Consciousness) devoid of the condition of Maya [cosmic nescience] is termed 'pure' (Brahman). When related to the cosmic nescience, it is God. Under the influence of the individual nescience (Avidya) it is the individual self. When related to the internal organ it is called the knower. In relationship with the modifications of the internal organ, it is called the means of knowledge.
45-46. The Consciousness which is not known is termed 'object'; and the consciousness which is known is called 'result'. The intelligent man should meditate upon his own Self as devoid of all conditioning.
46.
He who knows this in reality becomes Brahman itself.

47.
Now I speak of the true essence of the teaching of all Vedanta: dying oneself, becoming oneself, one yet remains oneself. Thus (ends) the Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Katharudropanishad belonging to the Krishna-Yajur-Veda.
45. Kshurika Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Kshurika means knife. This Upanishad shows us the way to cut the attachment with this world using the knife called wisdom and shows us the way to salvation. It is called "Kshurikopanishad."
I am relating to you the Kshurikopanishad. Using which we can attain awakening through Yoga and reach the birthless state. 1
(Slokas 2-9 are not available.)
Using the mind with very sharp wisdom as knife, you have to meditate on the secret place called "prabhada" which is above the feet and cut it and go above. 10
Using the path of a sharp mind you have to practice yoga relentlessly and have to reach out the secret place called "Indra Vajram" which is in a place above the knees and separate it out using meditation and Yoga. 11
Then you have to release the life power which is in between the union of thighs. Practicing skilful yoga you should separate it out and go upward. 12
Then you have to attain the group of nadis (nerves) near the neck and realize the 101 Nadis there and identify the best three Nadis. You have to identify the Ida Nadi which is the protector on the left side, the pingala Nadi on the right side and understand the proper position of Sushumna Nadi. The one who identifies this is the only one who understand the secrets of Vedas. 13-14
Sushumna Nadi is the one which makes you merge with the ultimate reality (Brahman) and is one without any deficiencies and is of the form of Brahmam. In each of the 72000 Nadis, there is a material which is like oil. This is taken out of it by meditation. Only in case of Sushumna Nadi, it is not possible to separate this oily material out of it. 15
Similar to the fact that oil gets the fragrance of jasmine flower when it joins with it, this Nadi gets the smell of the good or bad deed done by a person. So you have to meditate on this Nadi. 16
Then this person who has won over his mental senses should sit in a place without any sound and become detached, realize the philosophy of yoga, become one with no desires and should withdraw within himself like the lamps getting off one by one when they are lit
together. 17-21 The one who realizes yoga through intense practice of pranayama and meditation on Om cuts off the bonds of family life using the very sharp mind which has been sharpened using an efficient sharpener of renunciation and gets freedom from all bondage. 22
The one who gets freedom from desires reaches the deathless state. The one who gets freedom from all desires by cutting off all desires and affection becomes devoid of all bonds. 23
Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,

May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kshurikopanishad belonging to the Krishna-Yajur-Veda.

[Publisher's Note: Kshurika Upanishad has been listed as one of the Krishna-Yajur-Veda Upanishads in our version of the Muktika Upanishad. But it has been shown as one of the Atharva Veda Upanishads in another Publication of Upanishads.]

46. Maha Narayana Upanishad

Hari Om ! May Mitra, Varuna, Aryaman, Indra, Brihaspati
And all-pervading Vishnu be propitious to us
And grant us welfare and bliss.
I bow down to Brahman in reverence.
O Vayu, I bow down to Thee in adoration.
Thou verily art perceptible Brahman.
I shall declare: Thou art right.
Thou art the true and the good.
May that – the Supreme Being adored as Vayu – preserve me.
May He preserve the teacher.
Me, may He protect; My teacher, may He protect.
Om ! May He protect us both together; may He nourish us both

together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1: The Lord of creation, who is present in the shoreless waters, on the earth and above the heaven and who is greater than the great, having entered the shining intelligences of creatures in seed form, acts in the foetus (which grows into the living being that is born).

I-2: That in which all this universe exists together and into which it dissolves. That in which all the gods remain enjoying their respective powers – That certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajapati, is supported by His own imperishable nature described as absolute ether.

I-3: He by whom the space between heaven and earth as well as the heaven and the earth are enveloped. He by whom the sun burns with heat and gives light, and He whom the sages bind in the ether of their hearts (with the string of meditation), in whom – The Imperishable One – all creatures abide.

I-4-5: From whom the creatrix of the world, Prakriti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperishable, who is of unlimited forms, who is the universe, who is ancient, who

remains beyond darkness or Prakriti and who is higher than the highest – nothing else exists other than, or subtler than, Him.
I-6: Sages declare: That alone is right and That alone is true: That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are that Reality. That alone being the navel of the universe, sustains manifoldly the universe which arose in the past and which springs to existence at present.
I-7: That alone is Fire: That is Air; That is Sun; That verily is Moon; That alone is shining Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures.
I-8-9: All nimesas, kalas, muhurtas, kasthas, days, half-months, months, and seasons, were born from the self-luminous Person. The year also was born from Him. He milked water and also these two, the firmament and the heaven.
I-10: No person ever grasped by his understanding the upward limit of this Paramatman, nor His limit across, nor His middle portion. His name is 'great glory' for no one limits His nature by definition.
I-11: His form is not to be beheld; none whosoever beholds Him with the eye. Those who meditate on Him with their minds undistracted and fixed in the heart know Him; they become immortal.
[Paramatma-sukta or Hiranyagarbha-sukta – from Yajur-Veda-Samhita:
1.
The universe arose from Visvakarman through water, earth, fire and other elements. He excelled Aditya, Indra and other gods. The sun called Tvasta rises in the morning embodying His brilliance. In the beginning of creation the mortal world enveloped in gloom received its divine brilliance from the sun shining in the glory of Paramatman.

2.
I know this Great Person who is beyond ignorance and darkness

and whose splendour is comparable to that of the sun. Knowing Him thus in this life itself, one transcends death. There is no other path leading to the attainment of liberation.

3.
The sun who is the Lord of creatures moves about in the space between heaven and earth causing day and night. Although He is unborn, being the Self of all, He manifests Himself as the manifold universe. Wise men realize the source of the universe, the all-pervading Paramatman. Prajapati, the first patriarchs, sought the position, which Marichi and other sages attained.

4.
Salutation to the resplendent Sun-God who is the son of Para-Brahman, who shines for the benefit of gods, who is invoked as the beneficent leader of the gods, and who was born as the eldest among the gods.

5.
When the gods instituted the Knowledge of Brahman they declared thus teaching about the Supreme reality. – That sage who knows the Supreme as described before will have sovereignty over gods, for he has become the Inmost Self of all.

6.
O Sun, Hri and Lakshmi are Thy consorts, Thyself being Brahma, Vishnu and Siva. Day and night are Thy two sides. Asterisms in the sky are Thine own form. The Ashvins are Thy

mouth. Being such, grant me whatever I desire, spiritual illumination, happiness here and other objects of desire.]

[Hymn to Hiranyagarbha – from Taittiriya-Samhita IV-1-8:
1.
The resplendent Prajapati was born at the beginning of creation from the Supreme potent with the power of Maya. Having been born He became the one sustainer and nourisher of all beings. The same Paramatman, here designated as Hiranyagarbha, supports the earth as well as heaven. May we worship that shining One with offerings –

who is of the nature of bliss or whose characteristic nature cannot be interrogated.

2.
Who became the sovereign ruler of all beings living and existing on the earth; who controls as the indwelling Spirit all the bipeds and quadrupeds evident on the earth;

3.
Who is the giver of Self (all Selves in reality being Himself); who is the bestower of strength (as nourisher through food); whose command even gods are eager to receive; whom immortality and death obey like shadow;

4.
Whose glory the mountains, the Himalayas and the rest, declare; whose greatness the ocean along with rivers proclaim; to whose hands engaged in dispensing justice may be compared the eight directions;

5.
Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of their greatness; supported by whom the sun moves gloriously after rising;

6.
By whom the powerful sky and the terrestrial region were made firm; by whom the blissful heaven was awarded to the virtuous, by whom Release was appointed for the virtuous; who is the maker of Rajasa creation in the mid-region;

7.
Through the power of whom the great Causal Waters holding within it the power of unfoldment and the capacity to produce fire transformed itself into the form of the world and from whom the one Breath of all gods came into existence;

8.
Who – the Hiranyagarbha – viewed the waters which create fire and support the Vedic acts of worship (in order to endow it with such potency); who is the one God ruling over all the rest.]

I-12: This Self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiranyagarbha in the beginning He indeed is inside the universe represented as the womb. He alone is the manifold world of creation now springing into

existence and causing the birth of the world of creation yet to come. As one having face everywhere, He dwells also as the inner most Self leading all creatures.
I-13: The Self-luminous Reality is one without a second and is the creator of heaven and earth. (Having created the universe by Himself and out of Himself.) He became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by dharma and adharma (merit and demerit) represented as His two hands and the constituent elements of the universe which have supplied the Souls with the material embodiment represented as patatra or legs.
I-14-15: He in whom this universe originates and into whom it is absorbed; He who exists as the warp and woof in all created beings; He by whom the three states (of waking, dream and deep sleep) are appointed in the intellects hidden in creatures; He in whom the universe finds a single place of rest – having seen that Paramatman, the Gandharva named Vena became a true knower of all the worlds and proclaimed (to his disciples for the first time) that Reality as immortal. He who knows that all-pervasive One becomes worthy of receiving the honour due to a father even from his own natural father.
I-16: Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer. He knows the proper places of each because He understands all created beings.
I-17: They (i.e. those who have realized their identity with the Highest Lord) immediately spread over heaven and earth. They pervade other worlds, the quarters of heaven and the heavenly region called Suvarloka. Whosoever among created beings sees that Brahman named Rita or 'the True', unintermittently pervading the creation like the thread of a cloth, by contemplation in mind, truly becomes That.
I-18: Having pervaded the worlds and the created beings and all the quarters and intermediate quarters, the first born of Brahman known as Prajapati or Hiranyagarbha became by His own nature as Paramatman, the ruler and protector of individual souls.
I-19: I pray I may attain to the marvellously excellent Lord of the unmanifest cause of the universe who is dear to Indra and my own Self, who is covetable, who is worthy of reverence and who is the bestower of intellectual powers.
I-20: O Jatavedas, shine brilliantly in order to destroy the sins connected with me. Confer on me enjoyments of various kinds including cattle. Give me sustenance and longevity and appoint a suitable dwelling for me in any direction.
I-21: O Jatavedas, through Thy grace may not the evil one slay our cows, horses, men and other belongings in the world. O Fire, come to succour us without holding weapons in Thy hand or thoughts of our offences in Thy mind. Unite me on all sides with wealth.
I-22: May we know the Supreme Person and for the attainment of His Knowledge may we meditate upon Him, the thousand-eyed Great God. May Rudra, the giver of Knowledge, impel us towards such meditation and keep us in it.
I-23: May we know or realize the Supreme Person. For that, may we meditate upon Mahadeva and to that meditation may Rudra impel us.
I-24: May we know the Supreme Person. For that, may we meditate upon Vakratunda. May Dantin impel us towards it.
I-25: May we know the Divine Person. For that, may we meditate upon Chakratunda. May Nandi impel us towards it.
I-26: May we know that Divine Person. For that, may we meditate upon Mahasena. May Shanmukha impel us towards it.
I-27: May we know that Divine Person. For that, may we meditate on Suvarnapaksha. May Garuda impel us towards it.
I-28: May we know the Veda, embodied as the four-faced Brahma. For that, may we meditate upon Hiranyagarbha. May Brahman impel us towards it.

I-29: May we know Narayana. For that, may we meditate upon Vasudeva. May Vishnu impel us towards it.
I-30: May we know Vajranakha. For that, may we meditate upon Tikshnadamstra. May Narasimha impel us towards it.
I-31: May we know Bhaskara. For that, may we meditate upon the great-light-producer. May Aditya impel us towards it.
I-32: May we know Vaishvanara. For that, may we meditate upon Lalila. May Agni impel us towards it.
I-33: May we know Katyayana. For that, may we meditate upon Kanyakumari. May Durgi impel us towards it.
I-34: May durva (the panic grass), who represents the divine Spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities.
I-35: O durva, just as thou growest farther and farther multiplying at every node putting forth roots and fresh stalks, so also help us to grow in progeny by hundreds and thousands.
I-36: O Devi, worshipped by devotees, may we worship thee with oblations – thou who multipliest thyself by hundreds and growest in thousands.
I-37: O earth that is traversed by a horse, a chariot and Vishnu, I shall keep thee on my head; protect me at every step.
I-38: The earth is the giver of happiness like the milch cow, the sustainer of life and support for all living beings. (Represented as such the earth is addressed): Thou wert raised up by Krishna in His incarnation of the boar having hundred hands.
I-39: O excellent earth, destroy my evil deeds as well as sins connected with me. O excellent earth, thou art a gift from God to creatures. Thou art prayed over by Kashyapa. O excellent earth grant me prosperity, for everything depends on thee.
I-40: O excellent earth, on which all creatures are supported, cleanse all that (sin) from me. O excellent earth, my sins having been destroyed by thee, I attain to the highest goal.
I-41: O Indra, make us fearless of those (causes such as sin, enemies and hell) of which we are afraid. O Maghavan, destroy that, i.e. the cause of fear, that is in us (thy devotees). For our protection destroy our harassing enemies.
I-42: May Indra come to our succour – Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vritra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety.
I-43: May Indra who is profusely praised by the devotees through sacred hymns, or frequently worshipped with oblations, vouchsafe to us safety and well-being. May the all-knowing or all-possessing Pusan vouchsafe to us well-being. May Garuda, the son of Triksha, whose chariot is not injured by anyone, vouchsafe to us safety. May Brihaspati, the preceptor of gods, grant us well-being.
I-44: Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains). Counter-weights do not weigh down making Indra light.
I-45: Vena, the noon sun who was born at the beginning of creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance, spreads over the whole world up to its boundary. He illumines also the heavenly bodies. He remains manifoldly in his own limited forms which are like himself. He also spreads over and permeates the causal substance out of which the visible and the invisible universe emerges.
I-46: Being the producer of creatures including men and their settler in respective regions and also far-famed for forbearance, O earth, be to us an ender of sorrows and giver of bliss here and hereafter.

I-47: I invoke in this act of worship Sri, the support of all, who is known through smell, who is unassailable, perpetually prosperous, rich in cowdung and the mistress of all created beings.
I-48: May Sri favour me. May Alakshmi connected with me and mine be destroyed. The gods having Vishnu for their chief (who is the perpetual abode of Sri) by the help of (the means prescribed in) the Vedas won these worlds for themselves free from the fear of enemies. May Indra armed with thunderbolt and worshipful moon grant us happiness.
I-49: May Indra grant us welfare. May he destroy the evil one hostile to us.
I-50: O Lord of prayers, make me the presser of soma juice, well known among the gods like Kakshivan, the son of Usik. Make me physically capable of performing sacrifices. Let those who are hostile to us remain 'there' long, in the hell.
I-51: He who is rendered holy by the ancient, widespread, sanctifying feet (or by virtuous conduct) crosses over evil deeds and their effects. Having been rendered holy by that naturally pure and purifying feet of the Lord (or conduct) may we overcome our enemies, the sins.
I-52: O Indra, O slayer of Vritra, O valorous one and all-knowing one, accept with pleasure our soma oblation in the company of your retinue and troop of gods. Slay our enemies, give us victory in battle and grant us safety and fearlessness from every quarter.
I-53: For us may (the regents of) water and herbs be friendly and to those who dislike us and whom we dislike let them be unfriendly.
I-54: O waters, verily you are bliss-conferring. Being such, grant us food, and great and beautiful insight (of the Supreme Truth). Further make us in this very life participators of that joy of yours which is most auspicious, just like fond mothers (who nurse their darlings with nourishment).
May we attain to that satisfactory abode of yours which you are pleased to grant us. Generate for us also the waters of life and pleasures on earth (during our sojourn here).
I-55: I take refuge in Varuna, who is of golden lustre or who has a golden diadem. O Varuna, being entreated by me, grant me the saving grace. For I have enjoyed what belongs to bad people and accepted gift from sinners.
I-56: May Indra, Varuna, Brihaspati and Savitur completely destroy that sin committed by me and my people in thought, word and act.
I-57: Salutation to fire hidden in water. Salutation to Indra. Salutation to Varuna. Salutation to Varuni, the consort of Varuna. Salutation to the deities of waters.
I-58: (Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed.
I-59: May the King Varuna efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person.
I-60: Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman.
I-61: May the sin-effacing Varuna who dwells in other sources of water like rivers, tanks and wells also purify us.
I-62: O Ganga, O Yamuna, O Sarasvati, O Sutudri, O Marudvrudha, O Arjikiya, come together and listen to this hymn of mine along with Parushni, Asikni, Vitasta and Sushoma.
I-63: From the all-illuminating Supreme, by His resolve, the right and the true were generated. From Him night and day were generated. And from Him again was generated the sea with different waters.
I-64-65: Then, after the creation of the vast ocean the year was generated. Afterwards the ruler of the world of sentient and non-sentient beings who made day and night ordained sun and moon, sky and earth and the atmosphere and blissful heaven, just as they were in the previous cycles of creation.
I-66: May the sin-effacing Varuna, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space

between the earth and heaven and also connected with us (the performers of religious work). May the Vasus purify us. May Varuna purify us. May Aghamarshana, the sage called by that name, purify us. He, Varuna, is the protector of the world that was and also the world that exists at present between the past and the future worlds. He grants to the doers of meritorious deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who is the support of heaven and earth, having become the sun is wholesome and attractive. Being such, blissful in nature, thou O Varuna, grant us thy favours and purify us.

I-67: That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element) – I am that Supreme Light. I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to Ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature. Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always. May this oblation be well made.

I-68: He who is a transgressor of the scriptural conduct, a recreant, a thief, a feticide or an outrager of his preceptor's honour is released from his sins; for Varuna, the regent of waters and effacer of sins (absolves them from sins by the repetition of this mantra).

I-69: I am the ground of sins. Therefore you cause me to weep. Wise men say (don't make me weep, but favour me by destroying my sins).

I-70: The Supreme represented as the ocean has overflown to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees. He dwells together with Uma (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection. The Jiva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions.

II-1: May we offer oblations of soma to Jatavedas. May the all-knowing One destroy what is unfriendly to us. May He, the Divine Fire that leads all, protect us by taking across all perils even as a captain takes the boat across the sea. May He also save us from all wrongs.

II-2: I take refuge in Her, the Goddess Durga, who is fiery in lustre and radiant with ardency, who is the Power belonging to the Supreme who manifests Himself manifoldly, who is the Power residing in actions and their fruits rendering them efficacious (or the Power that is supplicated to by the devotees for the fruition of their work). O Thou Goddess skilled in saving. Thou takest us across difficulties excellently well. Our salutations to Thee.

II-3: O Fire, thou art worthy of praise. With happy methods take us beyond all difficulties. May our home town and home land become extensive and may the plot of earth (for growing the crops) also be ample. Further be thou pleased to join our children and their children with joy.

II-4: O Jatavedas, Thou who art the destroyer of all sins takest us beyond all troubles and protectest us just as one is taken across the sea by a boat. O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally ('May everyone be whole and happy').

II-5: We invoke from the highest place of assembly the Fire-God who is the leader of all, who is the charger and vanquisher of the hosts of enemies, and who is fierce. May He, the Fire-God take us across all our difficulties and wrongs and all that is perishable, and protect us.

II-6: Thou who art lauded in sacrifices increasest our happiness. Thou abidest in the form of sacrifices, ancient and recent, in the places of sacrifice. O Fire, be thou pleased to make (us) happy (who are) thine own selves. Further grant us from all sides good fortune.
II-7: O Lord, Thou art unconnected (with sin and sorrow) and Thou pervadest (all sacrifices). (Desirous of good fortune) comprising in cattle and overflowing (with the current of immortal bliss) may we serve Thee without break. May the gods who dwell in the highest region of heaven delight me – (practising loving adoration) for Vishnu
– here on the earth by granting my wish.
III-1: (May the Deity) Earth (grant me) food. For that I make oblation to Fire and Earth. Hail ! (May the Deity of) Atmosphere (grant me) food. For that I make oblation to Air and Atmosphere. Hail ! (May the Deity of) Heaven (grant me) food. For that I make oblation to the Sun and Heaven. Hail ! (May the Deities of) Earth, Atmosphere and Heaven (grant me) food. For that I make oblation to the Moon and the Quarters. Hail ! Salutation to Gods ! Svadha (reverence) to Manes ! (May the Deities of) Earth, Atmosphere and Heaven (assert to my desire with the utterance of) Om (and grant me) food.
IV-1: Hail ! I offer this oblation to Brahman who is expressed by the first Vyahriti, to Fire created by Him and to the Earth dependent on Him. Hail ! I offer this oblation to Brahman who is expressed by the second Vyahriti, to the Air created by Him and to the Atmosphere dependent on Him. Hail ! I offer this oblation to Brahman who is expressed by the third Vyahriti, to the Sun created by Him and to Heaven dependent on Him. Hail ! I offer this oblation to Brahman who is expressed by the Vyahritis, Bhuh, Bhuvah and Suvah, to the Moon created by Him and to the Quarters. Salutations to the gods dwelling in all the regions ! Reverence to the departed ancestors ! I am that Brahman expressed by Om in unity and also expressed by the three Vyahritis in His threefold aspect. O Divine Fire, assent to my prayer.
V -1: Hail ! I offer this oblation to the adorable Supreme who is the All and to His parts, the Deities, Bhuh, Fire and Earth. Hail ! I offer this oblation to the adorable Supreme who is the All and to His parts, Bhuvah, Air and Atmosphere. Hail ! I offer this oblation to the adorable Supreme who is the All and to His parts, Suvah, the Sun and Heaven. Hail ! I offer this oblation to the adorable Supreme who is the All and to His parts, Bhuh, Bhuvah, Suvah, the Moon, the Asterisms and the Quarters. Salutations to Gods ! Reverence to Manes ! I am that Supreme Reality expressed by the syllable Om and the three Vyahritis, Bhuh, Bhuvah and Suvah. May I attain the supreme !
VI-1: O Fire, preserve us from sin. Hail ! Preserve us so that we may attain full knowledge. Hail ! O Resplendent One, preserve our sacrificial acts. Hail ! O Satakratu, preserve everything (that belongs to us). Hail !
VII-1: O Divine Fire, O settler of all creatures, being praised by the hymns of the first Veda be gracious to protect us. Hail ! Further, being praised by the hymns of the second Veda be gracious to protect us. Hail ! Being praised by the hymns of the third Veda be gracious to protect our food and strengthening essence of it. Hail ! Being praised by the hymns of the four Vedas be gracious to protect us. Hail !
VIII-1: The Supreme Being, Indra, who is the most excellent Pranava taught in the Vedas, who ensouls the entire universe, who leads the collection of Vedic utterances in Gayatri and other metres standing in their beginning, who is capable of being attained by the worshippers and who is the first in the causal link, taught the contemplative sages the sacred wisdom of the Upanishad, Himself being the subject-matter of them, in order to strengthen them with the power of knowledge. I salute the gods for removing the obstacles in my path to illumination. For the same I also reverence the Manes. The triple regions of Bhuh, Bhuvah and Suvah and the entire Veda are comprised in Om.
IX-1: My salutations to the Supreme. May I concentrate my thoughts upon Him (in order that I may be united with Him). May I become one practising concentration of thought without

distraction. I have heard enough with my ears (and perceived pleasurable objects through other senses). O my senses, do not fail me now (but settle yourselves in the Supreme Brahman with whom I wish to unite myself through the meditation of) Om.
X-1: Right is austerity. Truth is austerity. Understanding of the scriptures is austerity. Subduing of one's senses is austerity. Restraint of the body through such means like fast is austerity. Cultivation of a peaceable disposition is austerity. Giving gifts without selfish motives is austerity. Worship is austerity. The Supreme Brahman has manifested Himself as Bhuh, Bhuvah and Suvah. Meditate upon Him. This is austerity par excellence.
XI-1: Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds – the good name that accrues from them – spreads to a great distance (as far as heaven). There is gain this illustration. The cutting edge of a sword is laid across a pit. 'I am placing my feet on it, I am treading over it. So saying if I walk over it, I will be perturbed by the thought of hurt or fall into the pit'. In the same manner a man who is exposed to open and hidden sins must seek to guard himself from either in order that he may attain Immortality.
XII-1: The Infinite Self more minute than the minute and greater than the great is set in the heart of the beings here. Through the grace of the Creator one realises Him who is free from desires based on values, who is supremely great and who is the highest ruler and master of all, and becomes free from sorrows.
XII-2: From Him originate the seven Pranas, the seven flames, their fuel, the seven tongues and the seven worlds in which the life-breaths move. (Further other things that are) sevenfold also come forth from Him, who dwells in the secret place of the heart and are set (in their respective places).
XII-3: From Him arise all the seas and mountains. From Him flow rivers of all kinds and from Him all herbs and essences come forth; united with the essence of the herbs the individual Soul seated in the subtle body dwells in creatures.
XII-4: The Supreme having become the four-faced Brahma among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant).
XII-5: There is one unborn Female (Maya, the uncaused substance of the universe) red, white and black (representing Sattva, Rajas and Tamas) producing manifold offspring of the same nature. There is one unborn (in the generic sense some Jivas who are attached) who lies by her taking delight in her; there is another unborn (in the generic sense those who are not attached) who leaves her after having enjoyed her.
XII-6: That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun – that is the Supreme Truth, the Reality underlying all.
XII-6 (A): The beings born from Prajapati are not separate from Him. Before their birth nothing whatsoever existed other than Him, who entered all the creatures of the world as their in-most Self. Prajapati has identified Himself with the creatures. He imparts the three luminaries, fire, sun and moon, lustre by identifying Himself with them. He is endowed with sixteen parts.
XII-6 (B): We invoke the creator of the universe who sustains the creation in many ways and who witnesses the thoughts and deeds of men. May He grant us plenty of excellent wealth.

XII-7: The sacrificers poured clarified butter into the consecrated Fire. Clarified butter is the place of origin of this one and in clarified butter is his support. Indeed clarified butter is his luminant and residence. O Fire, with every offering of oblation bring here the gods and delight them. O thou excellent one, convey to gods the offerings we have made with Svaha.
XII-8: From the Supreme Fount, vast as the ocean, arose the universe in the shape of waves yielding enjoyment to created beings. The name designating the self-luminous Reality and consisting of the syllable Om is hidden in the Vedas. By contemplating on the Supreme along with the slow repetition of that name one attains to immortality. This designation of the Supreme is on the lips of contemplative sages and it is the central support of undying bliss.
XII-9: May we always repeat in our contemplative sacrifices the designation Om which has for its cause the Self-luminous Reality and may we also hold Him in our hearts with salutations. The four-horned white Bull has expressed this Supreme Brahman praised by us in the hearing of co-seekers.
XII-10: The syllable Om conceived as the Bull possesses four horns, three feet and two heads. He has seven hands. This Bull connected in a threefold manner, eloquently declares the Supreme. The Self-luminous Deity has entered the mortals everywhere.
XII-11: God-like sages attained in the order (of their spiritual practices) the Self-luminous Reality laid in the three states of consciousness and secretly held by the teachers who praise it by chants in the Vedic speech (the great formulas such as 'Thou art That'). Indra or Virat, the regent of the visible universe and the waking consciousness created one, the visible world. Surya representing Taijasa and Hiranyagarbha created one, namely, the world of dream, and from Vena came the remaining one, the dreamless sleep. By the self-supporting Paramatman all these threefold categories were fashioned.
XII-12: May He, the Lord, join us with beneficial remembrance – He who is superior to all, who has been revealed in the Vedas, who is the Supreme Seer and who sees Hiranyagarbha who is the first among the gods and who is born before all the rest.
XII-13: Other than whom there is nothing higher, nothing minuter, nothing greater, by that Purusha – the One who stands still like a tree established in heaven – all this is filled.
XII-14: Not by work, not by progeny, not by wealth, they have attained Immortality. Some have attained Immortality by renunciation. That which the hermits attain is laid beyond the heaven; yet it shines brilliantly in the (purified) heart.
XII-15: Having attained the Immortality consisting of identity with the Supreme, all those aspirants who strive for self-control, who have rigorously arrived at the conclusion taught by the Vedanta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of Brahman at the dissolution of their final body.
XII-16: In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme. Further in the interior of this small area there is the sorrowless Ether. That is to be meditated upon continually.
XII-17: He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanishads and which is dissolved in the primal cause during contemplation.
XIII-1-3: This universe is truly the Divine Person only. Therefore it subsists on Him – the self-effulgent Divine Being – who has many heads and many eyes, who is the producer of joy for the universe, who exists in the form of the universe, who is the master and the cause of humanity, whose forms are the various gods, who is imperishable, who is the all-surpassing ruler and saviour, who is superior to the world, who is endless and omniform, who is the goal of humanity, who is the destroyer of sin and ignorance, who is the protector of the universe and the ruler of individual souls, who is permanent, supremely auspicious and unchanging,

who has embodied Himself in man as his support (being the indwelling Spirit), who is supremely worthy of being known by the creatures, who is embodied in the universe and who is the supreme goal.
XIII-4: Narayana is the Supreme Reality designated as Brahman. Narayana is the highest (Self). Narayana is the supreme Light (described in the Upanishads). Narayana is the infinite Self. [Narayana is the most excellent meditator and meditation.]
XIII-5: Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Narayana within and without.
XIII-6: One should meditate upon the Supreme – the limitless, unchanging, all-knowing, cause of the happiness of the world, dwelling in the sea of one's one heart, as the goal of all striving. The place for His meditation is the ether in the heart – the heart which is comparable to an inverted lotus bud.
XIII-7: It should be known that the heart which is located just at the distance of a finger span below the Adam's apple and above the navel is the great abode of the universe.
XIII-8: Like the bud of a lotus, suspends in an inverted position, the heart, surrounded by arteries. In it there is a narrow space (or near it there is a narrow space called Susumna). In it everything is supported.
XIII-9-11: In the middle of that (narrow space of the heart or Susumna) remains the undecaying, all-knowing, omnifaced, great Fire, which has flames on every side, which enjoys the food presented before it, which remains assimilating the food consumed, (the rays of which spread scattering themselves vertically and horizontally), and which warms its own body from the insole to the crown. In the centre of that Fire Which permeates the whole body, there abides a tongue of Fire, of the colour of shining gold, which is the topmost among the subtle, which is dazzling like the flash of the lightning that appears in the middle of a rain-bearing cloud, which is as slender as the awn of a paddy grain; and which serves as a comparison to illustrate subtlety.
XIII-12: Paramatman dwells in the middle of that flame. (Although He is thus limited) still He is the four-faced creator, Siva, Vishnu, Indra, the material and efficient cause of the Universe and the Supreme Self-luminous Pure Consciousness.
XIV-1: Verily Aditya is He; This orb of His gives light and heat; The well-known Rik verses are there; Therefore the orb is the collection of Riks; He is the abode of the Rik verses. Now this flame which is shining in the orb of the sun is the collection of Saman chants; That is the abode of Saman chants. Now He who is the Person in the flame within the orb of the sun (is to be meditated as) the collection of Yajus; that part of the orb is the collection of Yajus; That is the abode of Yajus. Thus by these three the threefold knowledge alone shines. He who is within the sun is the Golden Person.
XV-1: The sun alone is verily all these: --energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities Death, Satya, Mitra, Wind, Ether and Breath, the Rulers of the world, Prajapati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life), liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.
XV-2: Aditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable Om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers. (Or the worshippers offer honey and sweet offerings to Him). That form of the sun is Brahman. That is the pervading cause of

all. That is water, fire, flavour and ambrosia. The three Vyahritis representing the three worlds and the Pranava representing the cause of the universe denote that Brahman.
XVI-1: [By these twenty-two names ending with salutations they consecrate the Sivalinga for all] – the Linga which is representative of soma and Surya, and holding which in the hand holy formulas are repeated and which purifies all:
Nidhanapataye Namah ! [Salutations to the Lord of the dissolution of the universe]]
Nidhanapataantikaya Namah ! [Salutations to the end-maker (Yama who is responsible for the death of all creatures)]]
Urdhvaya Namah ! [Salutations to the Most High standing at the head of the categories which evolve into the universe]]
Urdhva-Lingaya Namah ! [Salutations to the principle of Sadasiva embodying the power of Intelligence]]
Hiranyaya Namah ! [Salutations to Him, He who is beneficial and charming to creatures]]
Hiranya-Lingaya Namah ! [Salutations to Him, He who is visualized as the Linga made of gold]]
Suvarnaya Namah ! [Salutations to Him, He who is endowed with attractive splendour]]
Suvarna-Lingaya Namah ! [Salutations to Him, He who is of the form of Linga made of suvarna (silver)]]
Divyaya Namah ! [Salutations to Him, He who is the source of bliss in heaven]]
Divya-Lingaya Namah ! [Salutations to Him, He who is worshipped as the divine emblem]]
Bhavaya Namah ! [Salutations to Him, He who is the source of the cycle of birth and death]]
Bhava-Lingaya Namah ! [Salutations to Him, He who is worshipped as the Linga by human beings]] Sarvaya Namah ! [Salutations to Him, He who is the suppresser of the universe at the time of final dissolution]]
Sarva-Lingaya Namah ! [Salutations to Him, He who has the shape of the Linga emblem of Sarva, who gives bliss]]
Shivaya Namah ! [Salutations to Him, He who is most auspicious]]
Shiva-Lingaya Namah ! [Salutations to Him, He who has the form of Sivalinga]]
Jvalaya Namah ! [Salutations to Him, He who has the form of a flaming splendour]]
Jvala-Lingaya Namah ! [Salutations to Him, He who has the form of the brilliant Linga]]
Atmaya Namah ! [Salutations to Him, He who is the Spirit -Atman -dwelling in all creatures]]
Atma-Lingaya Namah ! [Salutations to Him, He who is concealed in the heart of all creatures being their inmost Self]]
Paramaya Namah ! [Salutations to Him, He who is unsurpassed]]
Parama Lingaya Namah ! [Salutations to Him, He who is the Supreme Lord of bliss and liberation indicated by the Linga emblem]]
XVII-1: I take refuge in Sadyojata. Verily I salute Sadyojata again and again. O Sadyojata, do not consign me to repeated birth; lead me beyond birth, into the state of bliss and liberation. I bow down to Him who is the source of transmigratory existence.
XVIII-1: Salutation to Vamadeva [the beautiful and shining One or the generous God]. Salutation to Jyestha [the Eldest, existing before creation]. Salutation to Srestha [the most worthy and excellent]. Salutation to Rudra [He who causes creatures to weep at the time of dissolution]. Salutation to Kala [He who is the Power of time responsible for the evolution of Nature]. Salutation to Kalavikarana [He who causes changes in the evolution of the universe beginning with Prakriti]. Salutation to Balavikarana [He who is the producer of varieties and degrees of strength]. Salutation to Bala [He who is the source of all strength]. Salutation to Balapramathana [He who suppresses all power at the time of retraction]. Salutation to Sarvabhutadamana [the Ruler of all the created beings]. Salutation to Manonmana [He who is the kindler of the light of the soul].

XIX-1: Now, O Sarva, my salutations be at all times and all places to Thy Rudra forms, benign, terrific, more terrific and destructive.
XX-1: May we know or realize the Supreme Person. For that, may we meditate upon Mahadeva and to that meditation may Rudra impel us.
XXI-1: May the Supreme who is the ruler of all knowledge, controller of all created beings, the preserver of the Vedas and the one overlord of Hiranyagarbha, be benign to me. I am the Sadasiva described thus and denoted by Pranava.
XXII-1: Salutations again and again to Hiranyabahu [One who has ornaments of gold on the arms or possessing a form having the golden hue], Hiranyavarna [He who is the source of the syllables of the Vedas which are as precious as gold], Hiranyarupa [He who is shining in splendour], Hiranyapati [the Lord of riches wholesome and charming], Ambikapati [the consort of Ambika, the Mother of the universe], Umapati [The master of Uma, Brahma-vidya personified as such], Pasupati [the Lord of all created beings].
XXIII-1: Supreme Brahman, the Absolute Reality, has become an androgynous Person in the form of Umamaheshvara, dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Him alone who is the Soul of the universe or whose form is the universe.
XXIV-1: All this verily is Rudra. To Rudra who is such we offer our salutation. We salute again and again that Being, Rudra, who alone is the light and the Soul of creatures. The material universe the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is indeed this Rudra. Salutations be to Rudra who is such.
XXV-1: We sing a hymn that confers on us happiness in the highest degree to Rudra who is worthy of praise, who is endowed with the highest knowledge, who rains objects to the worshippers most excellently, who is more powerful and who is dwelling in the heart. Indeed all this is Rudra. Salutations be to Rudra who is such.
XXVI-1: He who has the sacrificial ladle made of Vikankata (Flacourtia Spida) tree for his Agnihotra rite offers oblations effective in producing the desired fruit. Further, these oblations contribute to establish (his spiritual knowledge through the generation of mental purity).
XXVII-1: Krinushva paja iti panja.
[Five mantras commencing with the lemma krinushva paja are only indicated in the texts by reference to index words. They are recited for effecting the destruction of hostile influences. They are from the Taittiriya-Samhita I-ii-14. Originally they are from the Rig-Veda IV-iv-1-5.]
XXVIII-1: The sage Vasistha declared that Aditi is the mother and protector of gods, of celestial minstrels, of men, of departed ancestors, of demons and others; that she is possessed of hardness or cohesiveness, that she is excellent and honoured, that she belongs to the Divine Spirit, that she is fit to be praised, contingent and supporting all, that she is rich in crops, broad and possessing a wealth of objects, that she is universal and comprising of the primary element, that she is exceedingly blissful, transformed into the bodies of creatures, illustrious, enduring and hence immortal.
XXIX-1: Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrupeds are water. Edible crops are water. Ambrosia is water. Samrat [perpetually shining] is water. Virat [manifoldly shining] is water. Svarat [self-luminous] is water. The metres are water. The luminaries are water. Vedic formulas are water. Truth is water. All deities are water. The three worlds denoted by Bhuh, Bhuvah and Suvah are water. The source of all these is the Supreme denoted by the syllable ‘Om’.
XXX-1-2: May this water cleanse my physical body that is made of earthy substances. Thus purified, may the earthy body purify me, the Soul within. May this water purify the guardian of the Vedas, my preceptor. May the purified Vedas taught by the purified teacher purify me. (Or may the Supreme purify me. May the water purified by the Supreme purify me). My

defilement, repast on prohibited food and misconduct if any, and the sin accruing from the acceptance of gifts from persons disapproved by the scripture – from all these may I be absolved. May the waters purify me. Hail !
XXXI-1: May fire, Anger and Guardians of anger guard me from the sins resulting from anger. May the Day efface completely whatever sin I have committed on this day by thought, word, hands, feet, stomach and the procreative organ. Further whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth, the source of Immortality. Hail !
XXXII-1: May the Sun, Anger and the Guardians of anger guard me from the sins resulting from anger. May the Night efface completely whatever sin I have committed during the last night by thought, word, hands, feet, stomach and the procreative organ. Further, whatever sinful deed has been committed by me all that and myself I offer as an oblation into the Supreme Light represented by the sun, the source of Immortality. Hail !
XXXIII-1: The one syllable 'Om' is Brahman. Agni is its Deity. Its Rishi also is Brahman. Its metre is Gayatri. Its use is for the union with Paramatman who exists as the manifold universe.
XXXIV-1: May the boon-conferring discrimination Gayatri come to us (in order to instruct us about) the imperishable Brahman who is determined by the Vedanta. May Gayatri, the mother of metres, favour us with the Supreme just mentioned.
XXXIV-2: O thou who art the source of all letters, O thou the great Deity, O thou the object of meditation at twilight, O thou Sarasvati, may thy devotee be liberated from the sin which he commits during the day by the same day and the sin which he commits during the night by the same night.
XXXV-1: O Gayatri, Thou art the essence of strength. Thou art patience, or the subduing power. Thou art physical capacity. Thou art splendour. Thou art the abode of gods and their name. Thou art the insentient universe. Thou art the full span of life or the Lord of all. Thou art every living thing. Thou art the life span of all. Thou art the vanquisher of all that is hostile to us. Thou art the Truth denoted by the Pranava. I invoke Gayatri, (into my heart). I invoke Savitri. I invoke Sarasvati. I invoke the metres, the Rishis (and the gods). I invoke the splendour (of all the gods). Of Gayatri the metre is Gayatri, the Rishi is Vishvamitra and the Deity is Savitur. Fire represents the mouth; the four-faced Brahma, the head; Vishnu, the heart; Rudra, the crown-hair; Earth, the source; the in-breath, the out-breath, the diffused breath, the up-breath and the middle breath, the breath. Gayatri is fair in hue and is of the same family as Paramatman attained by the Sankhyas – the illumined sages. The deity Gayatri (explained further as a formula) has twenty-four syllables, comprised in three feet, six sheaths or cavities and five heads. It is employed in Upanayana, or initiation into Vedic studentship.
XXXV-2: Om Earth. Om Sky. Om Heaven. Om Middle Region. Om Place of Birth. Om Mansion of the Blessed. Om Abode of Truth. Om may we meditate on the Adorable Light of that Divine Generator who quickens our understandings. Om He is water, light, flavour, ambrosia and also the three worlds. He who is denoted by Pranava is all these.
XXXVI-1: O Goddess, Thou mayest go and remain at Thy pleasure on the highest and holiest peak on the earth, or in any high place until the brahmanas remember Thee gain.
XXXVI-2: May the boon-conferring Mother of the Vedas, who has been magnified by me, who impels the created beings like wind and who has two places of birth, depart to the excellently produced world of Brahman having conferred on me, here on the earth, long life, wealth and power of Vedic learning.
XXXVII-1: The imperishable Aditya who is the giver of lustre and the creator of the universe moves in the sky like his own rays. The essence of him in the form of sweet water flows in the shape of rivers. He is the Truth. Aditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable Om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers. (Or the

worshippers offer honey and sweet offerings to Him). That form of the sun is Brahman. That is the pervading cause of all. That is water, fire, flavour and ambrosia. The three Vyahritis representing the three worlds and the Pranava representing the cause of the universe denote that Brahman.
XXXVIII-1: May the Supreme reach me. May the Blissful reach me. May the Supreme alone that is blissful reach me. O Lord, being one among Thy creatures I am Thy child. Suppress the dreary dream of the empirical existence that I experience. For that I offer myself as an oblation into Thee. O Lord, and the vital and mental powers. Thou hast kept in me
XXXVIII-2: One may impart Trisuparna to a Brahmana unsolicited. Those brahmanas who recite Trisuparna indeed destroy even the sin of brahminicide. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with Pranava, i.e., the Deity of this mantra.
XXXIX-1: That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.
XXXIX-2: O God, O Thou Creator, vouchsafe to us today the prosperity consisting of progeny. Turn away from us this bad dream (of the world).
XXXIX-3: O God, O Creator, turn away from me all the sins. Bring to me that which is beneficial.
XXXIX-4: To me, who is the devotee of the Supreme Truth let the wind blow sweetly. Let the rivers run sweetly. Let the herbs be to us sweet and beneficial.
XXXIX-5: Let there be sweetness day and night. Let the particles of the earth be sweetness bearing. Let heaven, our father, be sweet to us.
XXXIX-6: Let the fruit-bearing trees be sweet to us. Let the sun be sweet and beneficial to us. Let the cows be sweetness-bearing to us.
XXXIX-7: One may impart Trisuparna to a Brahmana unsolicited. Those brahmanas who recite Trisuparna indeed destroy even the sin of feticide or hurting a Brahmana well versed in the Vedas and in their auxiliaries. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with Pranava, i.e., the Deity of this mantra.
XXXX-1: That Brahman is attained through the power of sacrifice. That Bliss is attained through the power of sacrifice. The Bliss which is indeed Brahman is attained through the power of sacrifice.
XXXX-2: The Supreme having become the four-faced Brahma among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant).
XXXX-3: That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun – that is the Supreme Truth, the Reality underlying all.
XXXX-4: I pile fuel in the consecrated fire with a view to acquire the Vedas necessary for Thy worship, meditating on Thee in the form of Rig-Veda. The unbroken currents of clarified butter offered into the kindled fire – rendered sacred by cordial and hearty thoughts – flow like rivers, the water of which is potable for Gods. By this I kindly the splendour of the holy fire.

XXXX-5: In that Ahavaniya Fire, amidst those currents of clarified butter offered as oblation, abides the profusely rich and splendid Supreme Being who is magnified in the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on creatures according to their merit, and who shares with gods sweet ambrosia in the form of oblations offered by worshippers in Fire. In His proximity are seated the seven sages who destroy sins by mere remembrance and who continuously pour oblations in the form of a current of nectar keeping in mind the various gods for whom they are meant.
XL-6: This Trisuparna may be imparted to a Brahmana unsolicited. Those brahmanas who recite Trisuparna indeed destroy even the sin of slaying a worthy Brahmana or an anointed king. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with Pranava, i.e., the Deity of this mantra.
XLI-1: May the all-penetrating goddess of intellect who is beneficial, favourably disposed to, and delighting in, us visit us, O goddess, may we who were delighting in profitless speech before thy visit, now as the result of thy delight in us, become enlightened and also capable of expressing the Supreme Truth along with our heroic sons and disciples.
XLI-2: O goddess of intellect, favoured by thee, one becomes a seer; one becomes a Brahmana or a knower of Brahman. Favoured by thee one becomes also possessed of riches. Favoured by thee one obtains manifold wealth. Being such, O goddess of intellect, delight in us and confer on us wealth.
XLII-1: May Indra grant me intelligence. May goddess Sarasvati grant me intelligence. May the two Ashvins wearing garlands of lotus flowers engender in me intelligence.
XLII-2: Hail ! May that intelligence favour me – that which is possessed by Apsaras (celestial women) that which is the mental power in Gandharvas (celestial minstrels) that intelligence expressed as the divine Vedic lore and that intelligence which spreads like fragrance.
XLIII-1: May that goddess of intelligence come to me with a joyful face and favour me – That goddess of intelligence who is pervasive like fragrance, who is capable of examining all objects, who possesses golden letters in the shape of the syllables of the Vedas (of who is wholesome and charming), who is continuously present, who is fit to be resorted to by the seekers of the values of life again and again, who possesses flavour and strength and who nourishes me with milk and other wealth.
XLIV-1: May Agni render in me intelligence, continuity of progeny and splendour born of Vedic study. May Indra render in me intelligence, continuity of progeny and virility. May Surya render in me intelligence, continuity of progeny and prowess that strikes fear in the hearts of enemies.
XLV-1: May death depart from us. May Immortality come to us. May Vaivasvata Yama grant us safety. May the sins of us be destroyed like the seared leaves of a tree. May the strength-giving wealth come to us.
XLVI-1: O Death, go back by thy own path which is other than that of the gods. I entreat thee who art capable of seeing me and listening to me; Do not destroy our progeny. Do not strike down our heroes.
XLVII-1: We heartily supplicate to the Lord of creatures who is the protector of the universe and who is active within us as life-breath and outside us as the blowing wind. May He guard us from death and protect us from sin. May we live brilliantly upto our old age.
XLVIII-1: O Thou Supreme Being, release me from the fear of Yama and accusation of people and the necessity of being in the yonder world. O Agni, may the two divine physicians, the Ashvins, chase away from us death by virtue of the powers of religious work.
XLIX-1: Like servants gods follow Hari who is the Lord of the universe, who leads all thoughts as the foremost leader and who absorbs into Himself the universe at the time of dissolution (or who destroys the sins of devotees). May this path to liberation taught in the

Vedas having the same form as Brahman open itself to me. Deprive not me of that. Strive to secure it for me.
L-1: Kindling the consecrated fire with chips of wood (in order to offer oblations during worship) may I attain both the worlds. Having attained the prosperity of this world and the next I shall cross over death.
LI-1: O fierce Death, do not cut off my life. Do not injure (my interest). Do not cripple my strength. Do not subject me to deprivation. Do not hurt my progeny and life. I shall serve thee with oblations; for, thou art vigilant over the deeds of men.
LII-1: O Rudra, injure not our elders, our children, our adults capable of procreation, the foetus we have laid in the mother's womb and our father and mother. Do not hurt our dear selves.
LIII-1: O Rudra do not hurt us in respect of our children, our grand-children, other men belonging to us, our cattle and our horses. Do not hurt in anger our heroes. We shall serve thee with oblations and reverence.
LIV-1: O Prajapati, all that is born is not different from Thee. Thou art before them and after also (when they are reabsorbed into Thee). The created beings cannot surpass Thee. With whatever desire we offer oblations to Thee may that be fulfilled. May we become lords of riches.
LV-1: May Indra come to our succour – Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vritra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety.
LVI-1: We worship the three-eyed Lord who is fragrant and who increasingly nourishes the devotees. Worshipping Him may we easily slip off from death just as the ripe cucumber easily separates itself from the binding stalk. May we be never separated from Immortality.
LVII-1: O Death, those thousand and ten thousand and ten thousand snares which thou hast laid for slaying man, all of them we remove by the power of our deeds of worship.
LVIII-1: Hail ! May this be an oblation made to Mrityu, the maker of death.
LIX-1: O Agni, thou art the remover of the offences we have committed against gods. Hail ! Thou art the remover of the offences we have committed against men. Hail ! Thou art the remover of the offences we have committed against departed ancestors. Hail ! Thou art the remover of the offences we have committed to ourselves. Hail ! Thou art the remover of the offences committed by others connected with us. Hail ! Thou art the remover of the offences committed by our relatives. Hail ! Thou art the remover of the offences committed during day and night. Hail ! Thou art the remover of the offences committed in the state of dream and waking. Hail ! Thou art the remover of the offences we have committed in the state of deep sleep and waking. Hail ! Thou art the remover of the offences committed consciously and unconsciously. Hail ! Thou art the remover of the offences committed by contact with those who are sinners. Hail !
LX-1: O Gods, O Vasus, that serious god-offending sin which we have committed by our tongues, by our understanding, and by our actions, place that in those who come near and act in an evil way towards us. Hail !
LXI-1: Salutations to the gods. Desire performed the act. Desire did the act. Desire is doing the act, not I. Desire is the agent, not I. Desire causes the doer to act, not I. O Desire, fascinating in form, let this oblation be offered to thee. Hail !
LXII-1: Salutations to the gods. Anger performed the act. Anger did the act. Anger is doing the act, not I. Anger is the agent, not I. Anger causes the doer to act, not I. O Anger, let this oblation be offered to thee. Hail !
LXIII-1: O Supreme Being, I offer oblations of tasty tila (Sesamum indicum) seeds mixed with some flour, into the consecrated fire; may my mind delight in the attributed of the Supreme Hail !

LXIII-2: O God, through Thy grace, may I obtain cattle, gold, wealth, food and drink, and all desired objects and beauty and prosperity; for that this oblation be offered to Thee. Hail !
LXIII-3: May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal Brahmana, many sons, faith, intelligence and grandsons. May this oblation be offered for that. Hail !
LXIV-1: O Lord, through Thy grace, may these black Sesamum seeds, white Sesamum seeds, healthful Sesamum seeds and own Sesamum seeds cleanse whatever sin there is connected with me or whatever wrong there is in me. For that I offer oblations. Hail !
LXIV-2: May the Sesamum seeds offered remove my sins, such as partaking of the food supplied by theft, dining at a place where food is served in connection with the funeral rites of a single recently departed soul, slaying of a Brahmana, outraging the preceptor's honour, cattle-lifting, drink and slaying a hero or a foetus. May I have peace. Hail !
LXIV-3: May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal Brahmana, many sons, faith, intelligence and grandsons. May this oblation be offered for that. Hail O Jatavedas [the all-knowing Supreme invoked in fire] !
LXV-1: [Viraja Homa]: By this oblation may my in-breath, our-breath, diffused breath, up-breath and middle breath become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXV-2: By this oblation may my speech, mind, sight, hearing, taste, smell, seed, intellect, intention and aim become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXV-3: By this oblation may my seven bodily ingredients – outer and inner skin, flesh, blood, fat, marrow, sinew and bone – become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXV-4: By this oblation may the limbs and the parts of my body comprised by the head, hands, feet, sides, back, thighs, belly, shanks, the generative organ, the middle part of the body (or the male and female generative organs) and the anus become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXV-5: O thou Divine Person, who is dark blue and brown and who is red in eyes make haste to favour me. Grant me more and more purity. Be a grantor of knowledge and purity to me through the medium of my preceptor. May my thoughts become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXVI-1: [Viraja Homa]: By this oblation may the five constituent elements of my body – earth, water, fire and ether – become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXVI-2: By this oblation may the qualities of sound, touch, colour, taste and smell (residing in the above five elements constituting my body) become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXVI-3: By this oblation may the deeds accomplished by my mind, speech and body become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause,

the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXVI-4: May I not have any suppressed feelings of egoism. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !

LXVI-5: By this oblation may my body become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXVI-6: By this oblation may my internal organs become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXVI-7: By this oblation may my infinite Self become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail !
LXVI-8: May this oblation be made to the deity of hunger. Hail ! May this oblation be made to the conjoined deities of hunger and thirst. Hail ! May this oblation be made to the all-pervasive Supreme. Hail ! May this oblation be made to the Supreme who is the ordainer of Rik chants. Hail ! May this oblation be made to the Supreme who is interested in his creation. Hail ! (I am the Truth expressed by Pranava. For the realization of that may this oblation be offered into the consecrated fire. Hail !)
LXVI-9: O Lord, through thy grace I remove from me that uncleanness in the form of hunger and thirst, misfortune and adversity, poverty and lack of progress, and all the like. Efface my sins. Hail !
LXVI-10: By this oblation may my five-fold self comprised by the sheaths of food, breath, mind, intelligence and bliss become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail !
LXVII-1: Agnaye Svaha [oblation to Fire] !
Vishvebhyo Devebhya Svaha [oblation to sum total of deities or All-gods] !
Dhruvaya Bhumaya Svaha [oblation to the permanent plenitude] !
Dhruvakshitaye Svaha [oblation to the permanent ground] !
Achyutakshitaye Svaha [oblation to the unchanging abode] !
Agnaye Svishtakrite Svaha [oblation to the maker of the right

sacrifice] !
Dharmaya Svaha [oblation to the religious duty] !
Adharmaya Svaha [oblation to the ir-religious duty] !
Adbhya Svaha [oblation to the waters] !
Oshodhi-vanaspatibhya Svaha [oblation to the herbs and trees] !
Raksho-devajanebhya Svaha [oblation to the demons and gods] !
Grihyabhya Svaha [oblation to the household deities] !
Avasanebhya Svaha [oblation to the deities dwelling in the outskirts of

the house] !
Avasaanapatibhya Svaha [oblation to the leaders of such deities] !
Sarvabhutebhya Svaha [oblation to all spirits or the deities of the five

primordial elements] !
Kamaya Svaha [oblation to the god of love] !

Antarikshaya Svaha [oblation to the wind blowing in the sky] !
Yadejati jagati yachcha chestati namno bhagoyam namne Svaha

[oblation to the Supreme Being who is the totality of words in the Veda and also whatever there is in this world moving as insentient and whatever that acts as sentient] !
Pritivyai Svaha [oblation to the earth] !
Antarikshaya Svaha [oblation to the spirits dwelling in the sky] !
Deve Svaha [oblation to the heaven] !
Suryaya Svaha [oblation to the sun] !
Chandramase Svaha [oblation to the moon] !
Nakshatrebhya Svaha [oblation to the asterisms] !
Indraya Svaha [oblation to the chief of gods] !
Brihaspataye Svaha [oblation to the preceptor of gods] !
Prajapataye Svaha [oblation to the lord of creatures] !
Brahmane Svaha [oblation to the four-faced creator] !
Svadha Pitrubhya Svaha [oblation to the departed ancestors] !
Namo Rudraya Pasupataye Svaha
[Salutation and oblation to Rudra, the lord of living beings] !
Devebhya Svaha [oblation to the gods] !
Pitrubhya Svadhastu [oblation to the manes] !

Bhutebhyo Namah [salutations to variety of gods] !
Manusyebhyo Hantaa [oblation to men] !
Prajapataye Svaha [oblation to the lord of creatures] !
Paramestine Svaha [oblation to the four-faced creator dwelling in Brahmaloka] !
LXVII-2: Just as a perennial well is supplied with water by hundreds and thousands of springs, so may I have an inexhaustible supply of grain from a thousand sources. For that end, I offer oblations to the wealth-holding deity. Hail !
LXVII-3: With the intention of acquiring prosperity, I present offering of food to those spirits who are the servants of Rudra (dwelling in the cremation ground) causing pain to creatures by death and bereavement, and who wander about day and night in search of tribute. May the lord of prosperity grant me all prosperity. Hail !
LXVIII-1: Om that is Brahman. Om that is Vayu. Om that is the finite self. Om that is the Supreme Truth. Om that is all. Om that is the multitude of citadels 9the bodies of creatures). Salutations to Him.
LXVIII-2: That Supreme Being moves inside the heart of created beings possessing manifold forms. O Supreme, Thou art the sacrifice, Thou art the expression Vasat, Thou art Indra, Thou art Rudra, Thou art Brahma, Thou art Prajapati, Thou art That, Thou art the water in the rivers and the ocean, Thou art the sun, Thou art flavour, Thou art ambrosia, Thou art the body of the Vedas, Thou art the threefold world and Thou art Om.
LXIX-1: Firm in my religious faith, I offer this oblation of ambrosia into Prana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Apana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Vyana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Udana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Samana with reverence. By these oblations may my Self be united with the Supreme, so that I may attain Immortality.
LXIX-2: O water, thou art the spread out seat of Anna-Brahman, the immortal food.
LXIX-3: Firm in my religious faith, I offer this oblation of ambrosia into Prana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may

not be consumed by hunger. Oblation to Prana. Firm in my religious faith, I offer this oblation of ambrosia into Apana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Apana. Firm in my religious faith, I offer this oblation of ambrosia into Vyana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Vyana. Firm in my religious faith, I offer this oblation of ambrosia into Udana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Udana. Firm in my religious faith, I offer this oblation of ambrosia into Samana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Samana. By these oblations may my Self be united with the Supreme, so that I may attain Immortality.
LXIX-4: O water, thou art the cover for Anna-Brahman, the immortal food.
LXX-1: Firm in my religious faith, I have offered this oblation of ambrosia into Prana with reverence. O Prana, increase the power of my in-breath by this food. Firm in my religious faith, I have offered this oblation of ambrosia into Apana with reverence. O Apana, increase the power of my out-breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into Vyana with reverence. O Vyana, increase the power of my diffused breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into Udana with reverence. O Udana, increase the power of my up-breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into Samana with reverence. O Samana, increase the power of my middle breath with this food.
LXXI-1: May the Supreme Lord be gratified (by this meal just taken)
– Who is the ruler of all the world and the enjoyer of all, Who as the person dwelling in the body, is of the size of the thumb, and Who is the support of the body – imparting to it sentience and activity from the toe to the crown.
LXXII-1: O Lord, after repast my powers of speech, of breath, of sight, and of hearing, are firm in their respective stations i.e., mouth, nostrils, eyes and ears; so also strength and vitality have returned to my arms and thighs. My subtle body and my gross body with all its limbs are now free from inadequacy. My salutation to Thee. Do not cause any hurt to me and mine.
LXXIII-1: Like birds with handsome plumage the sages who were devoted to sacrificial worship (or intent on the good of all) approached Indra supplicating thus: Remove our darkness and ignorance; fill our eyes with worthy sights; and release us from the bondage of ignorance like birds trapped in snares.
LXXIV-1: O Rudra, thou art the binding knot of the breaths and the organs of senses functioning in the body. Enter me as the end-maker of sorrows and increase and protect me by that food which I have taken in.
LXXV-1: Salutations to Rudra, and to Vishnu (or Rudra who is Vishnu). Guard me from death.
LXXVI-1: O Agni, thou art born on the days of sacrifices as the protector of men in general and of those among men who offer sacrifices. Thou art born spreading light around, or causing pain quickly by mere touch. Thou art born from water as lightning or as the heat under the sea. Thou art born from clouds or stones by friction. Thou art born from the forests. Thou art born from the herbs. Thou art born ever pure or as the sun.
LXXVII-1: O Thou Lord, who art worshipped in all the sacrifices, I prostrate before Thee in deep reverence ! I prostrate before Thee ! I prostrate before Thee ! Deign to remain with me as the giver of what is auspicious. Deign to remain with me as the giver of happiness here. Deign to remain with me as the giver of good and divine qualities. Deign to remain with me as the giver of splendour born of Vedic learning. When the sacrifice which I have instituted has been completely prosperously, be with me to confer the fruits of it.

LXXVIII-1: Truthfulness is excellent. What is excellent is truthfulness only. By truthfulness those who have attained to the state of blissfulness never fall from there. What belongs to sat, namely good people, that is indeed satyam (truthfulness). For this reason seekers of the highest good find delight in truthfulness.
LXXVIII-2: Some hold the opinion that austerity is the means of liberation and that there is no austerity higher than religious fast. This excellent austerity is hard to be practised. A person who practises it becomes invincible (or such austerity is unthinkable for the commonalty). Therefore seekers of the highest good delight in austerity.
LXXVIII-3: Perfect ascetics declare that withdrawal of the senses from the attraction of forbidden objects is the means of liberation. Therefore they delight in it.
LXXVIII-4: Hermits who dwell in the forest consider that tranquillity of mind is the means of liberation and therefore they delight in calmness.
LXXVIII-5: All creatures praise selfless gift as supreme; for there is nothing more difficult to perform than giving selfless gift. Therefore seekers of the highest good delight in giving selfless gift.
LXXVIII-6: Some consider that scriptural duty is the means of liberation. By the performance of scriptural duties all the world is held together. There is nothing more difficult to practise than the duties ordained by the scriptures. Therefore seekers of the highest good find delight in the scriptural duty.
LXXVIII-7: The largest number of people consider that procreation is the means of liberation. For that reason the largest number of offsprings are born. Because procreation is deemed such a means, therefore the largest number of people delight in procreation.
LXXVIII-8: Some one devoted to the Vedic religion says that the Vedic Fires are the means of liberation. Therefore the Vedic Fires must be consecrated.
LXXVIII-9: Another person devoted to the Vedic religion says that Agnihotra is the means of liberation. Therefore some seekers of the highest delight in the Agnihotra sacrifice.
LXXVIII-10: Others devoted to the Vedic religion say that sacrifice is the means of liberation. Verily gods have attained heaven by their own prior deeds of sacrifice. Therefore seekers of the highest good delight in the performance of sacrifice.
LXXVIII-11: Some wise people consider that inward worship is the means of liberation. Therefore wise people delight only in inward worship.
LXXVIII-12: Brahma Hiranyagarbha considers that Sannyasa is the means of liberation. Hiranyagarbha is indeed the Supreme. The Supreme alone is Hiranyagarbha (although he is a personality). Certainly these austerities set forth above are inferior. Sannyasa alone surpassed all. To him who thus knows the all-transcending excellence of Sannyasa precious knowledge (has been imparted).
LXXIX-1: Aruni, the son of Prajapati and Suparna approached his father Prajapati – thus we have heard – and questioned him, what is that which revered teachers declare as the supreme means of liberation ? To him Prajapati thus replied:
LXXIX-2: By truth the wind blows. By truth the sun shines in the sky. Truth is the foundation of speech. Everything in practical life depends on truth. Therefore they say truth is the supreme means of liberation.
LXXIX-3: Be Tapas performed in the beginning gods attained godhood. By Tapas seers attained to heaven gradually. By Tapas we get rid of our enemies who stand in the way of our acquisitions. Everything is founded in Tapas. Therefore they say Tapas is the supreme (means of liberation).
LXXIX-4: Persons who practise sense-control shake off their sin by that. Perfect ascetics reached heaven gradually through sense-control. Sense-control is inaccessible to ordinary creatures. Everything is founded in sense-control. Therefore they say sense-control is the supreme (means of liberation).

LXXIX-5: Those who are of a tranquil disposition do good merely by calmness. Sages have attained to heaven through calmness of mind. Calmness of mind is inaccessible for the ordinary creatures. Everything is founded on calmness of mind. Therefore they say that calmness of mind is the supreme means of liberation.
LXXIX-6: Giving of gift in the shape of dakshina is the secure abode of the sacrifices. In the world all creatures subsist on a giver. People remove by gifts those who are envious and malignant towards them. By gift the unfriendly become friendly. Everything is established in gift. Therefore they say that the gift is the supreme means of liberation.
LXXIX-7: Dharma, religious righteousness, is the support of the whole universe. All people draw near a person who is fully devoted to dharma. Through dharma a person chases away sin. All are supported by dharma. Therefore they say that dharma is the supreme means of liberation.
LXXIX-8: In this world procreation is certainly the foundation of the race. A person who extends the continuity of progeny in the right way by rearing offsprings, according to the scriptural rules, discharges his debt towards his departed ancestors. That alone is the way for him to pay off his debts towards his ancestors. Therefore they say that procreation is the supreme means of liberation.
LXXIX-9: The great sacrificial Fires are indeed the three-fold knowledge and the path leading to godhood. Of them, the Garhapatya Fire is Rig-Veda, the earth and the Rathantara Saman chant; Anvaharyapachana is Yajur-Veda mid-region and the Vamadevya Saman chant; Ahavaniya is the Sama-Veda, the heavenly worlds and the Brihat Saman chant. Therefore they say that the sacrificial Fires are the supreme means of liberation.
LXXIX-10: The performance of Agnihotra at dawn and sunset is an expiation for sins incidental to house-keeping. It is a good yaga and a good homa and also it is the commencement of all yajna-s and kratu-s. It is a beacon to the heavenly world. Therefore they say Agnihotra is the supreme means of liberation.
LXXIX-11: Others devoted to the Vedic religion say that sacrifice is the means of liberation. Sacrifice is indeed dear to gods. Verily gods have attained to heaven by their previous deeds of sacrifice. They have driven away demons by sacrifice. By sacrifice those who are hostile become friendly. Everything is supported by sacrifice. Therefore they say sacrifice is the supreme means of liberation.
LXXIX-12: Inward worship or mental concentration is indeed the means of attaining to the state of Prajapati and so that is holy. Those who possess a mind endowed with the power of inward concentration see and realise what is good. Through mental concentration, seers like Vishvamitra created subjects by mere wish. All depends upon this power of the mind. Therefore they say that the power of inward concentration is the supreme means of liberation.
LXXIX-13: Wise seers declare that Sannyasa mentioned as the supreme means of liberation is Brahman, and that Brahman is the Universal Spirit, is supremely blissful, is self-born, is the protector of created beings, is the soul of time, and so forth.
LXXIX-14: The year is the yonder sun. That Person who is in the sun is Hiranyagarbha; He is Parameshthin (the protector of the universe) and Brahmatman – Supreme Reality that is the innermost Self of all creatures.
LXXIX-15: Those rays by which the sun gives heat, the same rays transform water into rain-cloud which showers the rain. By the rain-cloud herbs and trees come into existence. From herbs and trees food is produced. By the use of food the breaths and sense are nourished. When the life-breath is nourished one gets bodily strength. Bodily strength gives the capacity to practise Tapas (in the shape of self-control, religious fast and so forth). As the result of such Tapas, faith in scriptural truths springs into existence. By faith mental power comes. By mental power sense-control is made possible. By sense-control reflection is engendered. From reflection calmness of mind results. Conclusive experience of Truth follows calmness. By

conclusive experience of Truth remembrance of It is engendered. Remembrance produces continuous remembrance. From continuous remembrance results unbroken direct realization of Truth. By such realization a person knows the Atman. For this reason, he who gives food gives all these. For, it is found that the vital breaths and the senses of creatures are from food, that reflection functions with the vital breath and the senses, that unbroken direct realization comes from reflection and that bliss comes from unbroken direct realization of Truth. Thus having attained bliss one becomes the Supreme which is the source of the universe.
LXXIX-16: He by whom all thus universe is pervaded – the earth and the mid-region, the heaven and the quarters and the sub-quarters – that Person is fivefold and is constituted of five substances. He who has attained supreme knowledge through Sannyasa is, indeed, this Person. He is all that is perceptible at present, was in the past and will be in the future. Through apparently human, his true nature is that which is settled by the enquiry into the Vedas and what is attained by his new birth in right knowledge. He is firmly established in the richness of knowledge imparted by his guru, as also in his faith and in Truth. He has become the self-resplendent. Being such a one he remains beyond the darkness of ignorance. O Aruni, having become one possessed of knowledge by realizing Him, the Supreme, through Sannyasa and with your mind fixed in the heart, do not again fall a prey to death. Because Sannyasa is thus the supreme means of realization, therefore wise men declare that to be above all other means of liberation.
LXXIX-17: O Supreme, Thou art the giver of the wealth of supreme knowledge to us. Thou hast become all. Thou unitest the individual Souls in the Sutratman. Thou pervadest the universe. Thou art the giver of the lustre to fire. Thou art the giver of light and heat to the sun. Thou art the bestower of the riches of light to the moon. Thou art taken in the upayama vessel as soma juice for oblation. We worship Thee the Supreme who art such for the manifestation of Light.
LXXIX-18: (The Sannyasin having meditated upon the Supreme) should concentrate his thoughts on Him uttering the syllable Om. This, the syllable Om, verily is the substance of many great Upanishads and a secret guarded by the gods without imparting to the unfit. He who practises meditation on the Supreme thus with the aid of Pranava after Sannyasa attains to the unlimited greatness of the Supreme. By that he attains to the greatness of Brahman. Thus the secret knowledge has been imparted.
LXXX-1: The institutor of the sacrifice, in the case of the sacrifice offered by a Sannyasin who has attained supreme knowledge in the manner already described, is his own Self. His faith is his wife; his body is his sacrificial fuel; his chest is his altar; his hairs are his holy grass; the Veda he has learnt is his tuft of hair; his heart is his sacrificial post; his desire is his clarified butter; his anger is his animal to be immolated; his austerity is his fire; his sense-control is his immolator; his gifts are his dakshina; his speech is his Hotir priest; his breath is his Udgatir priest; his sight is his Adhvaryu priest; his mind is his Brahman priest; his hearing is his Agnid priest; the span of his life is his preparatory rite; what he eats that is his oblation; what he drinks that is his drinking of soma juice; when he delights himself that is his Upasad rite; when he walks, sits and stands that is his Pravargya rite; that which is his mouth that is his Ahavaniya Fire; that which is his utterance that is his offering of oblation; that which is his knowledge that is his Homa sacrifices; when he eats in the afternoon and forenoon that is his Samid-homa (oblation of fuel in the fire); the three divisions of the day – forenoon, midday and evening – relating to him are his savanas; the day and night are his Darsapurnamasa sacrifices; the half months and the months are his Chaturmasya sacrifice; the seasons are his Pasubandha sacrifice; the samvatsaras and the parivatsaras are his Ahargana sacrifice; the total sacrifice is, indeed, his Sattra; death is the Avabhritha or completion of his sacrifice. That person who knows this, namely, the conduct of a Sannyasin – covering all the duties from Agnihotra to Sattra and terminating in death overcome by old age – and who dies during

the period of the sun's movement to the north attains to the overlordship of gods like Indra and then reaches identity or companionship with the sun. On the other hand he who dies during the period when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon. A Brahmana who knows separately the greatness of the sun and the moon realizes these two; but he who has become a knower of Hiranyagarbha wins further. From that knowledge which was acquired in the world of Hiranyagarbha, he attains to the greatness of Brahman, the Supreme who is Existence-Knowledge-Bliss, at the dissolution of the world of Hiranyagarbha. Thus the secret knowledge here, and in this Upanishad, is concluded.
Hari Om ! May Mitra, Varuna, Aryaman, Indra, Brihaspati
And all-pervading Vishnu be propitious to us
And grant us welfare and bliss.
I bow down to Brahman in reverence.
O Vayu, I bow down to Thee in adoration.
Thou verily art perceptible Brahman.
I shall declare: Thou art right.
Thou art the true and the good.
May that – the Supreme Being adored as Vayu – preserve me.
May He preserve the teacher.
Me, may He protect; My teacher, may He protect.
Om ! May He protect us both together; may He nourish us both

together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mahanarayanopanishad, included in the Krishna-Yajur-Veda.

47. Narayana Upanishad (Muktika Upanishad other version)

Shanthi Pata
[Prayer for peace]

Om Sahananavathu.
Saha nou bunakthu.
Saha veeryai kara vahai
Thejasvinaava dhithamasthu
Maa vidwishavahai
Om Santhi santhi santhi.

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !
Maaya thath karyamakhilam yad bodhadhaythya pahnavam.
Tripan narayanakhyam thath kalaye swathma mathratha.
I would tell you about that knowledge called “Narayana principle with three aspects" knowing which Maya (illusion) and all that which happens because of Maya will vanish entirely.
Om adha purusho ha vai Narayano akaamayath. Praja srujeyethi. Narayanath prano jayathe. Mana sarvendriyani cha kham vayur jyothirapa prithvi viswasya dharini. Narayanath brahma jayathe. Narayanath Rudra jayathe. Narayanath Indro Jayathe. Narayanath prajapathi prajayathe. Narayanath Dwadasa aadhithya Rudra Vasava sarvaani Chandamsi Narayana deva Samudpadyanthe. Narayanath pravarthanthe. Narayane praleeyanthe. Eethath Rig veda siro adithe. 1
Om!
Narayana desired to create people. Because of this thought, Soul (prana) rose from him. Mind and all body parts, sky, air, light, water and the earth which can carry all these created beings took their form. From Narayana, Brahma was born. From Narayana, Rudra was born. From Narayana, Indra was born .From Narayana those people who rule these human beings were born. From Narayana, the twelve suns, eleven Rudras, Eight Vasus and all those meters (for writing) were born. All these function because of Narayana. All these end in Narayana. Thus is read, the Upanishads of Rig Veda.
[The twelve Adithyas (sons of Adithi) are Datha, Mithra, Aaryama, Rudra, Varuna, Surya , Bhaga, Vivaswan, Poosha, Savitha, Thwashta and Vishnu.
The eleven Rudras are Manyu, Manu, Mahinasan, Mahan, Shivan, Ruthudwajan, Ugra rethas, Bhavan, Kaman, Vamadevan and Druthavruthan.
The eight Vasus who are children of Vasu who is the daughter of Daksha are Dharan, Druvan, Soman, Ahass, Anilan, Analan Prathyushan and Prabhasan.]
Adha nithyo Narayana. Brahma Narayana. Shivascha Narayana. Shankrascha Narayana. Kaalascha Narayana. Disascha Narayana. Vidhisascha Narayana. Oordhwascha Narayana. Adhascha Narayana. Anthar bahischa Narayana. Narayana eevedam sarva yad bhootham yachcha bhavyam. Nish kalanko niranjano Nirvikalpo niraakhyatha shabho deva eka Narayano na dwitheyesthi kaschit. Ya evam veda sa vishnureva bhavathi sa Vishnureva bhavathi. Ethad Yajur veda siro adithe. 2
He is perennial. Narayana is Brahma. Narayana is Shiva. Narayana is Indra and Kaala (god of death). All directions are Narayana. All sides are Narayana. Inside and outside is Narayana. Narayana is what has happened, what is happening and what will happen. Narayana is the only God who is blemish less, stain less, order less, end less and who cannot be described and when Narayana is there, there is no other second. He who knows this, becomes himself Lord Vishnu. Thus is read, the Upanishads of Yajur Veda.
Om ithyagre vyaahareth nama ithi paschath. Narayanasa ethyuparishath. Om ithyekaksharam. Nama ithi dhwe akshare. Narayanayethi Panchaksharani. Ethadwai Narayanasyashtaksharam padam. Yoha vai Narayanasya ashtaksharam pada madhyethi. AAnapabroova sarva mayurethi. Vindathe Prajapathyam rayasposham gowpathyam thatho amruthathwamasruthe thatho amrutha masnutha ithi. Ethath Sama Veda siro adithe. 3
Tell “Om “ first and then tell “Nama” After this tell “Narayana”. There is one letter in “Om”. There are two letters in “Nama”. There are five letters in “Narayana.” Together is formed the eight lettered “Om Namo Narayana”. He, who tells these eight letters, attains full life without any blemish. He would attain salvation after becoming the lord of the people and be blessed with lots of wealth, lots of cows and all other forms of wealth. Thus is read the Upanishads of Sama Veda.

Prathyganandam" brahma purusham pranaswaroopam. Aakara. Uukara, makaro ithi. Thaa anekadha samabhavath thadho mithi yamukthwa muchyathe yogi janma samsara bandhaath. Om namo Narayanayethi manthropasako vaikuntabhuvanam gamishyathi.
Thdidam pundareekam vignana danam thasmad thaddhabamathram. Brahmanyo devaki puthro brahmanyo madhu soodhana. Brahmanya pundarikaksho brahmanya Vishnurachyutha ithi. Sarva bhoothasthamekam vai narayanam karana purusha makaranam parabrahmom ethad adharva siro adithe. 4
That ever happy brahma purusha (soul) is of the form of pranava ("om") which is made of joining "Aa", Uu" and "Ma". That pranava (Brahma Purusha) growing in several ways becomes "Om" and that yogi (student of yoga) who meditates on it attains salvation. That yogi who meditates on "Om Namo Narayanaya" reaches Vaikunta, the abode of Lord Vishnu. That Vaikunta is nothing but the Hrudaya Kamala (lotus like heart) which is full of eternal wisdom from which a streak of light similar to lightning emanates. The son of Devaki is Brahmam. The Madhu Sudhana (he who killed Madhu) is Brahmam. The lotus eyed one is Brahmam and also Lord Vishnu who is Achyutha. That Purusha which is the reason for existence of all beings is surely Narayana. He is also the causeless "Om", which is Para Brahmam. Thus is read the Upanishads of Atharva Veda.
Pratharadhiyano rathri krutha papam nasyathi. Sayam adhiyanom divasa krutha papam naasyathi. Maadhyam dinam aadhithyaa abhimukho adhiyana pancha maha pathako upa pathakath pramuchyathe. Sarva Veda parayana punyam labhathe. Narayana sayujyamvaa prothi. Sriman Narayana Sayujyam mavapnothi cha evam Veda. 5
He who reads this in the morning destroys the sin he has committed at night. He who reads this in the evening destroys the sins he has committed during day time. He, who reads this at noon addressing the Sun, gets rid of the five great sins as well as subsidiary sins. He also gets the holy effect of reading all Vedas. He becomes one with Lord Narayana at the end. This is the knowledge of Veda.
Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Narayanopanishad belonging to the Krishna-Yajur-Veda.
[Publisher's Note: This Narayana Upanishad is listed as one of the 108 Upanishads in another version of Muktika Upanishad. The Upanishad "Narayana" listed in our version of Muktika Upanishad actually means Maha Narayana Upanishad.]
48. Pancha Brahma Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Sage Pippalada asked Lord Ishwara, “Oh, God, Which appeared first?”
For which, the Lord Maheswara replied:
The Para Brahma took shape in stages of Sathyojatha, Aghora, Vamadeva, Thathpurusha and Ishana. 1
Sathyojatha is the aspect of earth and is the Sun, Goddess Lakshmi, Brahma, the letter Om, Rig Veda, Garhapathyagni (Household fire), mantras, Saptha Swaras (seven notes) and yellow colour. It gives all that is wished for. 2
Aghora is the aspect of water and is moon, Goddess Parvathy, Yajur Veda, blue colour of the cloud, Dakshinagni (the fire of the south) and fifty letters. It drives away all sins, destroys all that is evil and grants riches. 3
Vamadeva gives great knowledge and destroys all sins. It is the aspect of fire, is lights of crores of suns, Sama Veda, eight type of songs, courageous tone, Ahwaneeyagni, power of knowledge, power to destroy and slightly blackish white colour. It gives full consciousness, rules over all the three worlds, spread over all the three worlds and grants all sort of luck and results for the action performed. 4
Thathpurusha is with eight letters (Aa, Ka, Cha, Ta, Tha, Pa, Ya, Sa) and is in the eight petal lotus and is normally surrounded by air. It has five fires, protects effects of mantras, personification of the fifty consonants, has the form of Atharva Veda, is the chief of several crores of Ganas, has the shape which is extremely big, red coloured, gives whatever is asked for, medicine for worry and diseases and the root of Srishti (creation), Sthithi (upkeep) and Laya(merging). It is the basis of all strengths. It is the Thureeya which is beyond the three common states and is the thing called Brahman. It is worshipped by Brahma, Shiva and Vishnu. It is the philosophy from which all others originate. 5
You should understand that Ishana is the witness for intelligence and is the activator of the brain. It is the aspect of sky and cannot be seen.
It is decorated by the sound of “Om”. It has the shape of all devas. It is peaceful. It is beyond peace. It is beyond sound. It is Aa and occupies the headship of vowels. It is the form of Pancha Brahma which is everywhere and activates the five actions of creation, upkeep, destruction, disappearance and blessing. It hides the Pancha Brahmas within itself and exists as itself and shines beyond the Pancha Brahmas by its light. It shines in the beginning, middle and end without any causative reason. All those devas who are all under stupor by the illusion of Maheswara would not understand properly that Mahadeva who is the teacher of the universe, is the cause of all causes. His shape does not appear before the eye. This world is shining because of that Parathpara Purusha in whom the world exists. It merges in him. That Ishana aspect is the Para Brahman which is the upper boundary of peace. The knowledge that the Para Brhaman is oneself and the rise of Sathyo Jatam (birth of truth) is Para Brahman. Whichever is seen or heard is the soul of Para Brahman. 6
The existence in five shapes is called Brahma Karya (activity). After understanding Brahma Karya, Ishana is appreciated. After putting the fact all that is originating from Para Brahman in ones soul, the wise man experiences and understands that “It is me” and becomes Brahman as well as deathless. There is no doubt that the one who understands this Brahman becomes freed (emancipated).
One should chant the Panchakshara Mantra which is from Na to Ya (Namasivaya) and which is of the shape of five letters and is Lord Shiva’s body. After understanding the philosophy of the soul of Pancha Brahma, One should understand that every form is the form of those five. One who studies this knowledge of the soul of the Pancha Brahma would shine himself as Pancha Brahma. This Upanishad tells that Lord Shiva, who grants salvation to one, from this day-to-day life of the world, exists as witness without differentiation in the heart of all beings and is called Hrudayam (That which exists within).

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Pancha-Brahmopanishad belonging to the Krishna-Yajur-Veda.

49. Pranagnihotra Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Now, therefore, we shall set forth 'the hymn of food' that is beyond all empirical knowledge, the essence of all Upanishads, dealing with the sacrifice in the body, by virtue of which the embodied man becomes free from transmigratory life without Agnihotra and the knowledge of Sankhya.

2.
According to proper procedure, setting (the cooked) rice on the ground one intones the three verses beginning with 'Ya osadhaya …' and the two beginning with 'annapate ..'.

3.
The many plants of hundred shapes and forms that Soma rules asking, urged on by Brihaspati, ye deliver us from calamities.

4.
The fruitful plants and fruitless, that have flowers and the flowerless, urged on by Brihaspati, ye deliver us from calamities.

5.
Let me not bind for you the plants that live and endow (others with) life, that are free from malignancy; may they put to fight the evil spirits from one who offers them (sacrifice).

6.
Lord of food ! Give us food that is clean and rich in energy; help the giver of food over (the hazards of life). Endow us, bipeds and quadrupeds, with might.

7.
May the food (we eat) be fire; (though) it is adverse to the Rudras and the evil spirits and may it promote generations of off-spring. Let the mighty (Lord) purge it of all seeds of fear and make it auspicious. Hail to the mighty Lord.

8.
Seeing all you move within the hidden (places). You are the sacrifice; You are Brahma, Rudra, Vishnu. You are the sacred syllable Vasat, light, taste, the immortal Brahman, the earth, the mid-region and the firmament. OM Salutation.

9.
May the waters purify the earth; may the purified earth purify me. May (the waters) purify the master of the Veda; may the hallowed Vedic essence purify me. Whatever is left over as unfit to be consumed or whatever deed of mine be sinful – all these may the waters purify; also the gifts (accepted from) the unrighteous. Hail !

10.
You are ambrosia; an ambrosial spread (base). You are ambrosia in regard to the vital breath; fit for the sacred offering, the last blessing. OM, salutation to Prana. OM, salutation to Apana. OM, salutation to Vyana. OM, salutation to Udana. OM, salutation to Samana. OM, salutation to Brahman. OM, may myself be in Brahman for the winning of immortality.

11.
The offering to Prana is made with the little finger and the thumb. With the ring finger and the thumb is made the offering to Apana. With the middle finger and the thumb is made that to Vyana, with all fingers is the offering made to Udana and with the forefinger and the thumb is made the offering to Samana.

12.
Silently one offering is made with one Ric; two in the Ahavaniya; one in the Dakshina fire; one in the Garhapatya and one in the fire for all expiatory rites.

13.
Then, 'You are the lid for immortality' – for winning immortality. Sipping one must take again and touch again.

14.
Taking water in the right palm and holding it over against the heart one should intone: Prana is fire; is the supreme Self surrounded by the five vital breaths. Fearlessness to all living beings ! Fear never dwells in me

15.
You (Prana) are Vishva and Vaishvanara; by you is the multiform world sustained as it manifests itself. Where you are, the immortal Brahma, are all offerings (made).

16.
This great and novel Spirit (is) established at the ends of the big toes. I pour water round him at the end (of the ceremonial eating) for winning immortality.

17.
Let this external self meditate on specific activities – thus one makes offerings in the fire. Let (the performer) be a son to all. The ritual offerings are consecrated in the fire.

18.

I shall perform sacrifice in my body. There are the four fires, no mean ones, corresponding to the four parts of OM with the half syllable.

19.
There is no solar fire, shaped like the solar disc, sheathed in a thousand rays, abiding in the crown as the solar seer. The fire of vision mentioned (above) with its four forms, becoming the Ahavaniya is stationed in the mouth. The bodily fire consumes the oblations that destroy old age. Becoming Dakshinagni, shaped like a half moon, it is stationed in the heart. Then, there is the gastric fire that, becoming Garhapatya is stationed at the navel consuming what is eaten, drunk, licked and sucked.

20.
Underneath are the three horizontal states of mind – the moon, Lord and the agent of generation.

21.
In this bodily sacrifice, unadorned by the girdle round the sacrificial post, who is the sacrificer ? Who is (his) wife ? Who are the officiating priests ? Who are the attendants ? Which are the sacrificial

vessels ? What are the oblations ? Which is the altar ? Which is the interior of the altar ? Which is the wooden container (for the soma juice) ? Which is the chariot ? Which is the sacrificial animal ? Who is the officiating priest ? Who is the invoking priest ? Who is the assistant of the Chief priest ? Who is the assistant of the Adhvaryu ? Who is the first chanter ? Who is the assistant of the Hotir ? Who sings the Sama songs aloud ? Which is the libation to (Agni) ? Who is the assistant of the Brahma priest ? What are the Darbha grass ? Which is the ladle ? Which is the container of the ghee ? Which are the two ghee offerings ? Which are the two parts of the ghee ? What are the preliminary offerings ? What are the final sacrifices ? Which is the Ida libation (in between the two) ? What is recitation ? What is the Samyorvaka formula ? Which are the four Ajya oblations ? Which is the sacrificial post ? Which is the cord ? Which are the Ishtis (oblations of butter, fruits, etc.,) ? What is the sacrificial fee ? What is the ritual bath after the sacrifice ?

22.
In the bodily sacrifice, unadorned by the cord round the sacrificial post, the sacrificer is the self; (his) wife is the intellect. The great officiating priests are the Vedas. The ego is the Adhvaryu. The mind-stuff is the invoking priest. Prana is the assistant of the chief priest; Apana is the assistant of the Adhvaryu. Vyana is the first chanter. Udana is the loud Sama singer. Samana is the assistant of Hotir. The body is the altar. The nose is the interior of the altar. The crest is the wooden container. The foot is the chariot. The right hand is the ladle. The left hand is the container of the ghee. The ears are the two ghee offerings. The eyes are the two parts of the ghee. The neck is the libation. The Tanmatras are the assistant of the Brahma Priest. The great elements are the attendants. Gunas are the supplementary offerings. The tongue is the final sacrifices. Teeth and lips are the middle libation. The palate is the hymn-recitation. Memory is the Samyorvaka formula. Compassion, forbearance, non-violence are the four Ajya oblations (to Soma, etc.,). Om is the sacrificial post. Desire

is the cord. Mind is the chariot. Lust is the sacrificial animal. The hair is the Darbha grass. The sense organs are the sacrificial vessels. The organs of action are the oblations. Non-

violence is the Ishtis. Renunciation is the sacrificial fee. The post-sacrificial bath (follows) from death. In this body are stationed all the divinities.

23.
(Either) one dies in Benares (or) the Brahmana who reads this (Upanishad) achieves liberation in one life: This is the secret doctrine.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Pranagnihotropanishad belonging to the Krishna-Yajur-Veda.
50. Rudra Hridaya Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Now, at this moment, I take refuge in that Pure State of the Supreme Absolute which can be known by the Vidya, called the Rudra Hridaya Upanishad.
After prostrating before the celebrated form of Sri Mahadeva-Rudra in his heart, adoring the sacred Bhasma and Rudraksha and mentally reciting the great Mahavakya-Mantra, Tarasara, Sri Suka asked his father Sri Vyasa Maharshi, thus:
Who is the real God of gods? In whom are all these existences established? By worshipping whom, can I please the Devas in whole?
Hearing these words, Sri Veda Vyasa replied thus:
Rudra is the embodiment of all Devas. All devas are merely different manifestations of Sri Rudra Himself. On the right side of Rudra, there is the sun, then the four-headed Brahma, and then three Agnis (fires). On the left side, there exist Sri Umadevi, and also Vishnu and Soma (moon). Uma Herself is the form of Vishnu. Vishnu Himself is the form of the moon. Therefore, those who worship Lord Vishnu, worship Siva Himself. And those who worship Siva, worship Lord Vishnu in reality. Those who envy and hate Sri Rudra, are actually hating Sri Vishnu. Those who decry Lord Siva, decry Vishnu Himself.
Rudra is the generator of the seed. Vishnu is the embryo of the seed. Siva Himself is Brahma and Brahma Himself is Agni. Rudra is full of Brahma and Vishnu. The whole world is full of Agni and Soma. The masculine gender is Lord Siva. The feminine gender is Sri Bhavani Devi. All the mobile and immobile creation of this universe, is filled up with Uma and Rudra. The Vyakta is Sri Uma, and the Avyakta is Lord Siva. The combination of Uma and Sankara is Vishnu.
Hence everybody should prostrate to Sri Maha Vishnu with great devotion. He is the Atman. He is the Paramatman. He is the Antaratman. Brahma is the Antaratman. Siva is the Paramatman. Vishnu is the Eternal Atman of all this universe. This whole creation of Svarga,

Martya and Patala Lokas is a big tree. Vishnu is the top portion (branches) of this tree. Brahma is the stem. The root is Lord Siva.
The effect is Vishnu. The action is Brahma. The cause is Siva. For the benefit of the worlds. Rudra has taken these three forms.
Rudra is Dharma. Vishnu is the world. Brahma is Knowledge. Therefore, do Kirtan of His name, 'Rudra', 'Rudra'. By singing like this, the hallowed name of this great Lord, all your sins will be destroyed.
Rudra is man. Uma is woman. Prostrations to Him and Her. Rudra is Brahma. Uma is Sarasvati.
Prostrations to Him and Her. Rudra is Vishnu. Uma is Lakshmi. Prostrations to Him and Her. Rudra is Sun. Uma is shadow. Prostrations to Him and Her. Rudra is moon. Uma is star. Prostrations to Him and Her. Rudra is day. Uma is night. Prostrations to Him and Her. Rudra is Yajna. Uma is Vedi. Prostrations to Him and Her. Rudra is Agni, Uma is Svaha. Prostrations to Him and Her. Rudra is Veda. Uma is Sastra. Prostrations to Him and Her. Rudra is tree. Uma is creeper. Prostrations to Him and Her. Rudra is scent. Uma is flower. Prostrations to Him and Her. Rudra is meaning. Uma is word. Prostrations to Him and Her. Rudra is Linga. Uma is Pitha. Prostrations to Him and Her.
The devotee should worship Sri Rudra and Uma with these Mantras referred to above. O my son, Suka! With these hymns, you should meditate on the Eternal Para-Brahman, which is beyond the reach of the senses, which is pure Existence, knowledge and Bliss and which cannot be understood either by the speech or by the mind. After knowing this, there is nothing more to be known, because everything is the form of That, and there is nothing separate from That.
There are two Vidyas to be known. They are Para and Apara. Apara Vidya is the embodiment of the four Vedas and their six Angas. They do not deal with the Nature of the Atman. But the Para Vidya is called the Moksha-Sastra. It deals with that supreme philosophy of the Absolute Truth, ununderstandable, impersonal, Nirguna, Nirakara, without ears, without eyes, without hands, without feet, eternal, omnipresent, imperishable, and knowable by the intelligent daring sages. From that Lord Siva who performs a terrible penance in the form of Supreme Jnana-Marga, this whole world is created which is the food of the mortals. This world is Maya. It seems to appear just like a dream. It is superimposed on the Lord just like a rope on a serpent. This is the eternal Truth. There is no creation in reality. All is absolute. All is Truth. Knowing this, one is liberated at once.
Only through Jnana, you can get rid of this Samsara. Only through Jnana, you can understand this existence and never through Karma. Understand this through the guidance of a Brahmanishtha-Srotriya Guru. The Guru will give the disciple all the necessary knowledge of Brahman, the Absolute. By cutting off the bondage of Ajnana or Avidya, one should take refuge in Lord Sadasiva. This is the real wisdom to be understood by an aspirant seeking after Truth. The Pranava is the bow. The Atman is the arrow. The Para-Brahman is the target. Just like the arrow, the Atman will become one with Brahman.
But all these three, the bow, the arrow and the target are not different from that Sadasiva. There do not shine the bodies of the sun, moon or the stars. There does not blow the wind, there do not exist many Devatas. He, the One Lord only exists. He only, the Purity of purities, shines for ever and ever.
There are two birds in this body, the Jiva and the Paramatman. The Jiva eats the fruit of his Karmas, but the Paramatman is untouched by anything. The Paramatman is only the Sakshi. He does not do anything. He only assumes the form of the Jiva through His Maya, just as the Akasa inside a pot seems to be different from the Akasa outside and assumes the form of the pot. In reality all is Siva, Advaita, the One Absolute. There is no difference of whatever kind.

When all is understood to be One, Omkara, the Absolute, there is no sorrow, there is no Maya. Then the attainment of the Advaita-Paramananda is very easy. Think that you are the basis of all this universe, you are the One, Kevala, Sat-Chit-Ghana. All people cannot understand this Truth. Those devoid of Maya can know this secret. After knowing this, the Atman does not move towards any place at any time. It becomes one with the Absolute, just like Ghatakasa with Paramakasa. Just as Akasa does not move anywhere, similarly this Atman does not have any movement. It becomes one with OM.
One who knows this great secret Truth is the real Muni. He becomes the Para-Brahman Itself. He becomes Satchidananda. He attains permanent peace.
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rudra-Hridayopanishad belonging to the Krishna-Yajur-Veda.

51. Sarasvati-Rahasya Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
The sages, verily, with due reverence, asked the holy Asvalayana: How is that knowledge won which illumines the content of the word Tat ? Tell us that, Holy Sir, by meditation on which you know the Truth.

2.
Best of Sages ! I won supreme perfection by exalting Sarasvati with the reciting of the ten verses on Her, as also the Ric stanzas with the ‘seed-syllables’.

3.
The sages said: How, by what meditation, Sage of Dedicated Life,

is the truth of Sarasvati won ? What pleases the great and sacred goddess Sarasvati ? Speak.

4.
Asvalayana then spoke: Of this great mantra of the ten verse on Sarasvati, I, Asvalayana, am the seer. The eight-syllabled Anustubh is the metre; the holy Vagisvari, the divinity; ‘yadvak’ is the seed; ‘devim vacham’ the power; ‘pra no devi’ the lynch-pin; the application (of the

mantra) is for pleasing Her; the consecration of limbs is by (invoking) faith, intelligence, wisdom, memory, the goddess of speech and Mahasarasvati.

5.
To win plenitude of speech, in my heart I salute the goddess Sarasvati, who shines like snow, pearls, camphor and the moon; who confers auspicious blessing; is decked with garlands of golden Champaka blossoms; and charms the mind by her figure with the lofty, rounded bosom.

6.
Of this mantra (pra no devi), Bharadvaja is the seer; Gayatri, the metre; Sri Sarasvati, the divinity; OM, the seed, power and lynch-pin; its application is for gaining whatever is desired; consecration is with the mantra.

7.
Her nature the essence of Vedanta's sense,

She the Supreme Sovereign,
Manifest as name and form –
May Sarasvati guard me !
8.
OM !

May the goddess Sarasvati, Dispenser of nourishment, Guardian of thoughts, Protect us ever !

9.
Of this mantra (a no divah), Atri is the seer; Tristubh, the metre; Sarasvati, the divinity; HRIM, the seed, power and lynch-pin; its application is for gaining whatever is desired; its application is for gaining whatever is desired; consecration of limbs is with the mantra.

10.
The only one extolled in Vedas four And their ancillaries; the non-dual Potency of Brahman –
May She, divine Sarasvati, protect me !

11.
HRIM

From heaven, from the giant clouds, Let holy Sarasvati come To our sacrifice; listening
Kindly to the call, may the Queen Of Waters gladly hear our sweet words !
12.
Of this mantra (pavaka nah), Madhucchandas is the seer; Gayatri, is the metre; Sarasvati, the divinity; SRIM, the seed, power and lynch-pin; its application is for gaining whatever is desired; consecration is with the mantra.

13.
Existing solely in the form of sense,
Of sentence, word and letter,
Without beginning and without end –

May She, infinite Sarasvati, protect me !

14.
SRIM

The purifier Sarasvati,
Dispenser of nourishment,
Treasure of intelligence –
May She accept our sacrifice !

15.
Of this mantra (chodayitri), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; BLUM, the seed, power and lynch-pin; consecration is with the mantra.

16.
In the self, among the gods,
The Sovereign Mistress of the gods
Dwells inwardly, forth uttering –
May Sarasvati protect me !

17.
BLUM
Inspirer of truthful words,
Awakener of noble minds,
Sarasvati receives worship.

18.
Of this mantra (maho arnah), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.

19.
She as the inner controller Rules over all in the three worlds,

Dwells as Rudra, the Sun and others – May that Sarasvati protect me !

20.
SAUH

Sarasvati shines splendidly –
Vast sheet of water – who confers
Wisdom and vivifies all thought.

21.

Of this mantra (chatvari vak), the seer is Uchathyaputra; Tristubh, the metre; Sarasvati, the divinity; AIM, the seed, power and lynch-pin; consecration is with the mantra.

22.
Being manifested, She is experienced
By sages looking inwardly;
Pervasive, one, form of awareness,
May Sarasvati protect me !

23.
AIM Speech is confined to four groups of words.

These, intelligent Brahmans know. Hidden in the cave, the three do not stir --The fourth group men speak forth.

24.
Of this mantra (yadvak), the seer is Bhargava; Tristubh, the metre;
Sarasvati, the divinity;
KLIM, the seed, power and lynch-pin; consecration is with the
mantra.

25.
Being conceived in eightfold form
Of names, general and the like,
She as the integral is manifest –
May She, Sarasvati, protect me !

26.
KLIM
She is the word of inert things;
The Queen of gods dwells silently;
Power milks four energy-streams;
Whither has fled Her supreme form ?

27.
Of this mantra (devim vacham), the seer is Bhargava; Tristubh, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.

28.
Whom the Vedas and all others Of distinct or indistinct speech Speak forth – the cow that yields all desires, May that Sarasvati protect me !

29.
SAUH

The gods, divine Speech engendered !

Her, beasts of all forms speak;
The cow that yields sweet drink and vigour –
To us may lauded Speech appear !

30.
Of this mantra (uta tvah), the seer is Brihaspati; Tristubh, the metre; Sarasvati, the divinity; SAM, the seed, power and lynch-pin; consecration is with the mantra.

31.
Knowing whom all bonds are cut;
Along all paths the knower hies;
To that supreme abode – (Freedom) –

May She, Sarasvati, protect me !

32.
SAM Though seeing, one does nor behold Speech; though hearing one does not hear; To one She does reveal Herself, As does a well-robed wife in love Unto her lord.

33.
Of this mantra (ambitame), Gritsamada is the seer; Anustubh, the metre; Sarasvati, the divinity; AIM, the seed, power and lynch-pin; consecration is with the mantra.

34.
Vesting things of name and form
In Her, meditate they on Her,
Of whom the form is the One Brahman,
May that Sarasvati protect me !

35.
AIM

KRISHNA-YAJUR-VEDA
Dearest mother ! Best of rivers ! Greatest goddess ! Sarasvati ! Unbelauded are we, almost – Mother ! Make for us great name !
36.
Female swan amidst the cluster
Of the faces of the four-faced god –
May the all-white Sarasvati
Sport for ever in my mind !

37.
Bowing to Thee, Sarada !
Dweller in Kashmir’s city,

The I petition for ever –
Grant me the gift of right knowledge !

38.
Holding in Thy hands the string
Of beads, the goad, the noose, the book,
Wearing the necklace of pearls,
Reside Thou ever in my speech !

39.
Thy neck is as the conch; thy lip
Deep red; decked with all ornaments
Art thou, goddess Sarasvati !
Great One ! reside on my tongue-tip !

40.
Faith, grasp, intelligence Thou art,
Goddess of Speech, spouse of Brahma;
Thy home, the tongue-tip of devout
Souls; Thou the giver of virtues,
Such as restraint of mind's movements.

41.
Obeisance to Thee, O Bhavani !
Whose tresses deck the crescent moon.
Thou art the stream of nectar that
Extinguishes samsara's heat.

42.
Whoso the gift of faultless poesy,

541 542
And enjoyment and Freedom seeks, With these ten verses, worshipping ever, Bestows rich praise on Sarasvati,
43.
To him who thus unfailingly
Worships and lauds Sarasvati,
Who has both faith and devotion,
Conviction comes in six brief months.

44.
From him streams forth Sarasvati

Spontaneous, lovely-lettered,
In sounds of poetry and prose
Of import true and unmeasured.

45.
A text unheard the poet grasps;
Sarasvati's being he shares.

46.
Sarasvati thus spake:
Through Me even Brahma won

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Self-knowledge eternal;
Ever being Truth, Knowledge, Bliss,
Mine is perpetual Brahmanhood,
Without let or hindrance.

47.
Thence through equilibrium Of qualities, Sattva, Rajas, Tamas, become I Prakriti; in Me Chit's semblance shines, As reflection in mirror fair.

48.
Once more, Prakriti shines Threefoldwise, through that Reflection of the Chit; And as determined by Prakriti, am I Purusha too verily.

KRISHNA-YAJUR-VEDA
49.
The Unborn, in Maya
In which pure Sattva reigns,
Is reflected; Maya,
Prakriti is, that has
Sattva dominant.

50.
That Maya is adjunct,
Wholly subordinate
To all-knowing Ishwara;
For, His alone oneness,
Over Maya lordship, and
Omniscience are, in truth.

51.

Being of Sattva made,
In essence collective,
Of worlds the spectator,
He is God who holds power
To make, unmake or otherwise

Make the universe; He Has virtues like all-knowingness.
52.
Maya has forces two; one projection,
The other, concealment: the first projects
The world – all that is subtle and all gross.

53.
The second veils, within, the gulf
Between the Seer and seen; without,
The gulf between creation and Brahman.
Maya causes endless cosmic flux.

54.
Nescience appears in Witness-light,
To subtle body conjoined,
Spirit and mind co-dwelling there
Become jiva phenomenal.

55.
His Jivahood,
Through ascription shines forth, also,

In Witness-light; together with The fall of what conceals, and so, The shining forth of distinction, That (Jivahood) disappears, too.
56.
So also, through subservience Of Brahman to the Power which Veils Its difference from cosmos, Brahman shines forth in mutations.

57.
Here, too, the difference that holds Between Brahman and the cosmos Shows not, once Maya's power which Conceals falls low; their difference Is in creation; in Brahman never.

58.
Five factors are there here; being, Shining, loving, form, and name, too; The first three to Brahman pertain;

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Two others constitute the world.
59. Leave aside the last two factors, Be intent on the former three; Either in the heart, or without, Practise always concentration.
60-63. Twofold is concentration In the human heart: with or without Aspects; that with aspects is, then, Twofold, conforming to ‘word’ And ‘object’; desire and its train Are objects of the mind; of them, As spectator, meditate on Consciousness: that concentration Conforms to objects. ‘I without Taints am; being, knowing, loving I am; self-shining, devoid of
548
Duality’: to ‘word’ conforms. Thus concentration with aspects. Abandoning ‘objects’ and ‘words’ For joy of deep Self-experience, One wins concentration without Aspects: a flame in windless spot.
64.
Like to concentration In the heart, outside too, in some Object twofold concentration Takes place with discrimination Of name and form from pure Being.

65.
The third, as said above, takes place When taste of bliss to silence leads; Time may, without a break, be spent In these six concentrations well.

KRISHNA-YAJUR-VEDA
66.
With conceit in body gone,
And Supreme Self realized,
Wherever the mind may roam
There rests immortality.
The knot of heart is cut asunder
And all doubts are slain;

67.
All modes of action dwindle away
When the Supreme Self is seen.

68.
A finite soul, the supreme God –
These notions are to Me imputed.
They are not real – who knows this,
In truth, is free – doubt is there none.

This is the secret wisdom.
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,

May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sarasvati-Rahasyopanishad, included in the Krishna-Yajur-Veda.

52. Sariraka Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Then, the body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space.
The organs of sense are ear etc.: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects.
The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively.
Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel.
Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether.

Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only.
Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury – are the qualities (effects) of Sattva.
I am the doer, enjoyer, speaker, am conceited – these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft – these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa.
First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active).
The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them).
The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms,

genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti.
The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sariraka Upanishad belonging to the Krishna-Yajur-Veda.
53. Sarva Sara Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Om.
What is Bandha (bondage of the Soul) ?
What is Moksha (liberation) ?
What is Avidya (nescience) ?
What is Vidya (knowledge) ?
What are the states of Jagrat (waking), Svapna (dreaming) , Sushupti

(Dreamless sleep), and the fourth, Turiya (Absolute) ?

What are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas (vestures or sheaths of the soul) ?
What is the Karta (agent), what the Jiva (individual self), the Kshetrajna (knower of the body), the Sakshi (Witness), the Kutastha, the Antaryamin (Internal Ruler) ? What is the Pratyagatman (Inner Self), what the Paramatman (Supreme Self), the Atman, and also Maya ?
--the master of Self looks upon the body and such like things other than the Self as Itself: this egoism is the bondage of the soul. The cessation of that (egoism) is Moksha, liberation. That which causes that egoism is Avidya, nescience. That by which this egoism is completely turned back is Vidya, knowledge. When the self, by means of its four and ten organs of sense beginning with the mind and benignly influenced by the sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Atman's Jagrat (wakeful) state. When, even in the absence of sound etc., (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires – then it is the Atman's state of Svapna (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge, then is the Atman's state of Sushupti (dreamless sleep).
2.

When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the Turiya, the fourth. The aggregate of the six sheaths, which are the products of food, is called the Annamaya-kosha, alimentary sheath. When the fourteen kinds of Vayus beginning with the Prana, are in the alimentary sheath, then it is spoken of as the Pranamaya-kosha, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, etc., which have for their objects sound and the rest, then it (this state) is called

the Manomaya-kosha, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof then it is called the Vijnanamaya-kosha, sheath of intelligence. When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent Banyan tree remains in the Banyan seed, then it is spoken of as the Anandamaya-kosha, causal frame of the Soul. When it dwells in the body, as the seat of the idea of pleasure and pain, then it is the Karta, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste, and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body), and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the Jiva, individual soul, on account of its being limited by Upadhis. The five groups are those beginning with the mind, those beginning with the Prana, those beginning with the Sattva, those beginning with the will, and those beginning with merit. The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman, is called the Linga-sharira (subtle body), and the “heart’s knot”. The Consciousness which manifests itself therein is called the Kshetrajna, Knower of the Kshetra (body).

3.
He who is the cogniser of the manifestation and disappearance of the knower, knowledge, and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous, is called the Sakshi, Witness. When being perceived in an undifferentiated manner in the intelligence of all beings, from Brahma (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the Kutastha. When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations by virtue

of possessing limiting adjuncts, the Atman manifests itself as inter-woven in all bodies, like the thread through a string of jewels, then it is called the Antaryamin, Internal Ruler. When the Atman shines forth -absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent – then, it is spoken of as the Entity of “Thou” (Tvam), and as the Pratyagatman, Inner-Self. (That which is) Satya (the Reality), Jnana (Knowledge), Ananta (the Infinite), Ananda (Bliss), is Brahman. The Reality is the indestructible; That which, when name, space, time, substance, and causation are destroyed, dies not, is the indestructible; and that is called Satya, the Reality. And Jnana – that essence of Intelligence which has no beginning and no end, spoken of as Jnana.

4.
And Ananta, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as gold in modifications of gold, as thread in fabrics of thread, the antecedent, all-

pervading Consciousness, that is in all phenomena of creation beginning with the Unmanifested, is called the Infinite. And Ananda, Bliss – the essence of the consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness is called Bliss. That, of which the above fourfold nature is an indication, and which is permanent in all space, time, substance, and causation, is called the Entity of "That" (Tat) Paramatman, Supreme Self, and Para-Brahman, or the Highest Brahman. Distinguished from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of "Art" (Asi). Self-luminous, is spoken of as the Atman; the Entity of "not-That", also is spoken of as Atman. That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-unreal – non-existent, when, because of the immutability of its own substratum, the cause of change is ascertained; --existent when it

is not so ascertained – (thus that) which is undefinable, is called Maya.

5.
I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely. I am neither the doer nor the enjoyer, only a witness to Prakriti. By my presence body etc., function as alive, still, eternal, ever joy, pure. I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.

6.
I am not body; birth, death do not come to me. I am not Prana – have no hunger and thirst; I am not mind – have no grief or delusion. I am not the doer – have no bondage or release.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Sarva-Sara Upanishad, as contained in the Krishna-Yajur-Veda.
54. Skanda Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1-5. (Skanda says): Great god ! Owing to an iota of your compassion I am the lapseless being (not lapsing from the identity). I am a mass of knowledge ! I am also the Good – what more (can I need) ?

Owing to the waxing of the Internal organ, what is not spiritual appears as such; by its warning, this is nothing but pure knowledge or Hari. I am knowledge alone, unborn – what more ? All that is other (than) It is inert and perishes like a dream.
He who discerns the consciousness as distinct from the inert is the unswerving mass of knowledge. Only he is Shiva, Hari, luminary of luminaries, the supreme god, the Brahman – I am that Brahman surely.
6-7. Jiva is Shiva and Shiva is Jiva; when bound by husk it is paddy, unbound of is rice. Thus the bound one is Jiva, released from karma he is eternal Shiva. Bound by ropes, he is Jiva, unbound, Shiva.
8-9. (I bow) to Shiva of the form of Vishnu and Vishnu who is Shiva; Vishnu is Shiva's heart and Shiva, Vishnu's. Just as Vishnu is full of Shiva, so is Shiva full of Vishnu. As I see no difference, I am well all my life.
10-15. The body is said to be the temple, the deity Shiva is Jiva; one should throw away the flowers after worship and worship with the sense of identity. Perception of non-difference is knowledge, meditation the objectless mind. The bath is removal of mental impurity; cleanliness is control of the senses. One should drink the nectar of Brahma, take alms for sustenance, live by oneself devoid of duality. Such a person of wisdom will get liberation.
I bow to the supreme, sacred seat of power, to secure well-being and long life. They know themselves to be Brahman, Brahma, Vishnu, Shiva, beyond thought, unmanifest, endless, undecaying, by your grace, Nrisimha.
That high place of Vishnu the wise ones always behold like an eye extended in heaven. The sages, praising and awake exalt that supreme status of Vishnu.
This is the doctrine of liberation according to the Vedas.

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Skandopanishad belonging to the Krishna-Yajur-Veda.

55. Suka Rahasya Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
1-19. Now we expound the Rahasya Upanishad: the divine sages, worshipping Brahma, asked: Lord, tell us the Rahasya Upanishad. He said, 'In the past Vyasa, the treasure of all Vedas and penance asked Shiva: O Lord of great wisdom, who has vowed firmly to break the bondage (of life). The time has come to give initiation to my son Suka into the sacrament of Veda'. Shiva said, 'When the sole Brahman is imparted by me, your son will depart by himself having got detachment'.

Vyasa said: Be it as it may; in the Upanayana, when Brahman is imparted, may my son become omniscient very quickly and get the four kinds of Moksha.
Then Shiva, hearing this sat in a divine seat to give instruction. Suka, the fortunate, came there with devotion and getting the Pranava, spoke again to Shiva.
Suka aid, ‘First among gods, all-knowing, be pleased. The supreme Brahman, inherent in Om, has been imparted; the special sense 'That Thou Art' etc., with the six limbs, I desire to hear’.
Shiva said, ‘Well said, O treasure of knowledge, you have asked for the desirable, the mystery of the Vedic texts, named Rahasyopanishad with the six parts, knowing which one shall be directly released. The texts without the six parts one should not teach. Just as Upanishads are the crown of the Vedas, so is the Rahasya of Upanishads. For the wise man who meditates upon Brahman, holy spots, Vedic rites and mantras are useless. One wins a hundred years of life, meditating the sense of major texts. The same is won, uttering this once.
20. Om, for this mantra, Hamsa is the Rishi, unmanifest Gayatri is the metre, deity is Paramahamsa, Hamsa is the seed, Sama-Veda is the power. ‘I am That’ is the pin. Its application is in the context of uttering the major text to secure the grace of the Paramahamsa.
‘Truth, knowledge, infinity is Brahman. Bow to the thumbs, ‘Eternal joy is Brahman’ – Svaha to the index fingers. ‘Brahman is eternal joy, mostly’ – Vasat to the middle fingers. ‘That which is plenitude’ – Hum to the ring fingers. ‘The lord of plenitude’ – Vasat to the little fingers. ‘One and non-dual is Brahman. Phat’ to the inside and outside of the palms. ‘Truth, knowledge, infinity is Brahman’ – Phat to the inside and outside of the palm. ‘Truth, knowledge, infinity is Brahman – bow to the heart’.
‘Eternal bliss is Brahman’ – Svaha to the head – Vasat to the braid of hair. ‘That which is plenitude’ – Hum to armour – Vausat to the three eyes. ‘One and non-dual Brahman’ – Phat to the missile. The earth, old region, heaven, Om, this is the link of space.
21-22. Meditation: I bow to the noble teacher, beyond becoming and the three Gunas, one, eternal, holy, witness of all knowledge, giver of bliss, beyond the world, sky-like, purpose of major texts.
The four major passages:
(1)
Consciousness is Brahman

(2)
I am Brahman

(3)
That Thou Art and

(4)
This self is Brahman.

Those who recite the statement of identity become liberated in Sayujya (identity).
23-24. Of the great incantation ‘Tat’, the seer is Hamsa, un-manifest Gayatri is the metre. Paramahamsa the deity; Hamsa the seed; Sama-Veda, power; So’ham is the pin; application is the meditation for my liberation. Bow to the thumbs, to that aspirant Svaha to Isana, the index fingers, Vasat to Aghora the middle fingers, to Sadyojata, the ring fingers, hum; to Vamadeva, the little fingers Vausat; to that spirit, Isana, Aghora etc. Phat.
Meditation: Meditate on that shining light as knowledge and its objects and what is beyond them both, taintless, awake, free and imperishable.

25-26. Of the chant of ‘Tvam’ Vishnu is the seer, Gayatri is the metre, supreme self the deity, ‘aim’ the seed, ‘klim’ the power, ‘sauh’ the pin, application is to the repetition for my liberation.
Bow to Vasudeva, to the thumbs: Svaha to Samkarsana, the index-fingers; Vasat to Pradyumna, the middle fingers; Hum to Aniruddha, the ring fingers; Vausat to Vasudeva, the little finger; Phat to Vasudeva and others.
Meditation: I adore the word ‘Thou’ the Jiva state, in all living things, everywhere, impartite form, controller of mind and egoism.
27. For ‘Asi’, the seer is Manah, metre Gayatri, deity Ardhanarishvara, seed is Avyaktadi, power is Nrisimha, pin is supreme Self. Application is repetition for identification of Jiva and Brahman. I bow to the thumbs, the dyad of Earth; Svaha to the index finger, the dyad of water. Vasat to the middle fingers, the dyad of fire; Hum to the ring fingers, the dyad of Air; Vausat for the little fingers, the dyad of Ether; Phat for the front and back of the hand, the dyad of Earth etc. So too the consecration of the heart. Bhuh, Bhuvah, Svah, Om. Thus the directions are enclosed.
28-29. Meditation: ‘Meditate ever on Asi, thou art. Aiming at the merger of Jiva in that, as long as the mind dwells on the purport’. Thus have been stated the six limbs of the major texts.
30-38. Now according to the classification of the mystic teachings are set forth the verses on the purport.
Prajnana is that whereby one sees, hears, smells and makes clear all objects here, pleasant and unpleasant, by which one knows. In the four-faced Brahman, Indra and Devas, men, horses, cows, etc., spirit is one Brahman – so, in me too Prajnana is Brahman. In this body being remains witness to the intellect and is called I. The Being full in itself is described as Brahman, referred to with Asmi. So, I am Brahman. The being, one without a second, without name and form before creation and even now is called That. The being called Thou here beyond the senses understood as one. Let this unity be experienced. The inner self, from ego to the body, is called this (ayam) because it is self-luminous and realizes intimately. The truth of the universe is stated of all that is seen by the word Brahman.
39. I was in the state of dream of ‘I’ and “Mine’ because of the absence of the vision of the spirit. But I was awakened when the sun of my own nature arose by means of the major texts spoken clearly by the perception.
40-42. Senses has two ways: expressed and implied. In ‘Tattvam Asi’ the expressed meaning is the senses etc., which are elemental and the implied is, ‘He’ in ‘you’ (Tvam), in the word Tat the expressed sense is lordship etc., the implied is the supreme being which is Sat, Chit and Ananda. ‘Asi’ identifies these two. Tvam and Tad mean effect and cause respectively when this is the adjunct; otherwise both are the same Sat, Chit and Ananda – separating the space and time faites the identity is got, just as in the world, in the expression, ‘This is that Devadatta’. The Jiva is having the effect-adjunct, Isa has cause-adjunct – when both are removed, only the full knowledge remains.
43-45. First hearing from the Guru, then thought about it and meditation – this is the cause of full knowledge. Other knowledge will surely perish, while the knowledge of Brahman leads to Brahman. The Guru should instruct the words of the Upanishad with the limbs, not merely the words – These are Brahma’s words.
46-53. Ishvara said, ‘O Suka, thus being instructed by me as requested by Vyasa, you will become Jivanmukta’.
The Svara which is uttered at the start of Veda is Parameshvara. Suka being thus instructed by Shiva became one with the universe; rose, bowed to Shiva and giving up all possessions, went away as if swimming in the ocean of the supreme spirit.
Vyasa, seeing him go away as a recluse, went after him calling, affected by separation. All the world echoed him. Hearing this Vyasa was over joyed along with his son.

He who learns this through the Guru's grace will become released from all sin and enjoy Moksha.
Thus the Upanishad.

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sukarahasyopanishad belonging to the Krishna-Yajur-Veda.

56. Svetasvatara Upanishad

Om! May Brahman protect us both together.
May He nourish us both together.
May we both work together, with great energy.
May our study be vigorous and effective.
May we not hate each other.
Om! Peace ! Peace ! Peace !

I-1: Students of Brahman (i.e. the Vedas) discuss (among themselves): What is the cause ? (Is it) Brahman ? Whence are we born ? Why do we live ? Where is our final rest ? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery ?

I-2: Time, nature, law, chance, matter, energy, intelligence – neither these, nor combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery.

I-3: Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.

I-4: We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight; which is driven along three different roads by means of a belt that is single yet manifold; and which each revolution gives rise to two.

I-5: We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five streams; that has five big turnings due to five causes; that has the five Pranas for the waves, the mind – the basis of five-fold perception – for the source, and the five-fold misery for its rapids; and that has five whirlpools, five branches and innumerable aspects.

I-6: In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality.

I-7: This is expressly declared to be the Supreme Brahman. In that is the triad. It is the firm support, and it is the imperishable. Knowing the inner essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth.

I-8: The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it.
I-9: The conscious subject and the unconscious object, the master and the dependent, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.
I-10: Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.
I-11: With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.
I-12: This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation the enjoyer, the enjoyed and the power which brings about the enjoyment – all are declared to be the three aspects of Brahman.
I-13: Fire is not perceived in its source, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).
I-14: Making one's own body the lower piece of wood, and the Pranava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden.
I-15-16: As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation – he becomes that Supreme Brahman, the destroyer of ignorance.
II-1: First harnessing the mind and the senses with a view to realizing the Truth, and then having found out the light of the fire, the Evolving Soul brought itself out of the earth.
II-2: With our minds controlled so as to manifest the self-luminous Immanent Soul, we shall vigorously endeavour for the attainment of supreme bliss.
II-3: Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light.
II-4: Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration.
II-5: Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself ! May the sons of Immortal Bliss hearken to me – even they who occupy celestial regions !
II-6: Where fire is churned out, where air is controlled, where Soma juice overflows – there the mind attains perfection.
II-7: Attaining whom thou destroyest the source and art no more troubled by the results of past actions – to that ancient Brahman be thou devoted through the Prime Cause, the Immanent Soul.

II-8: Placing the body in a straight posture, holding the chest, throat and head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful currents by means of the raft of Brahman.
II-9: Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses.
II-10: One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice – places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises.
II-11: Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice.
II-12: When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death.
II-13: It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness excretions.
II-14: Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal and becomes sorrowless.
II-15: When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakriti, he is freed from all sins.
II-16: This Divinity pervades all directions in their entirety. He is the first-born (Hiranyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions.
II-17: Salutations to that Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.
III-1: It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this Being becomes immortal.
III-2: He who protects and controls the worlds by His own powers, He
– Rudra – is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.
III-3: Though God, the creator of heaven and earth, is one only, yet Heaven is the real owner of all the eyes, faces, hands and feet in this universe. It is Heaven who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated).
III-4: May Heaven, who created the gods and supports them; who is the origin also of the cosmic soul; who confers bliss and wisdom on the devotes, destroying their sins and sorrows, and punishing all breaches of law – may Heaven, the great seer and the lord of all, endow us with good thoughts.
III-5: O Lord, who blesses all creatures by revealing the Vedas, deign to make us happy by Thy calm and blissful self, which roots out terror as well as sin.

III-6: O revealer of the Vedic truths, deign to make propitious that arrow which Thou holdest in Thy hand for shooting at somebody. O protector of devotees, do not destroy that benign personal form of Thine which has manifested as the universe.
III-7: Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing him to be the Lord, one becomes immortal.
III-8: I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.
III-9: There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory He stands like a tree, one without a second and immovable. By that Being the whole universe is filled.
III-10: That Being is far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone.
III-11: Therefore, that Divine Lord, being all-pervading, omnipresent and benevolent, dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world.
III-12: This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti).
III-13: Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal.
III-14: That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers.
III-15: That which is, that which was, and that which is yet to be – all this is nothing but this Infinite Being. Though He grows beyond His own nature into the form of the objective universe, He still remains the lord of immortality.
III-16: With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe.
III-17: They realize Him as shining by the functions of all the senses yet without the senses as the lord of all, the ruler of all, the refuge of all and the friend of all.
III-18: It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate.
III-19: Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being.
III-20: Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord.
III-21: I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth.
IV-1: May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end – may He endow us with good thoughts !
IV-2: That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajapati.
IV-3: Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.

IV-4: Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born.
IV-5: There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies one unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her.
IV-6: Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.
IV-7: Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery.
IV-8: Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside ? Only those who know That are satisfied.
IV-9: The Lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this.
IV-10: Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts.
IV-11: One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various aspects of Prajapati, and in whom this universe dissolves, and in whom it appears in manifold forms.
IV-12: May He, who created the gods and supports them; who witnessed the birth of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law – may He, the great seer and the lord of all, endow us with good thoughts !
IV-13: Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest.
IV-14: One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.
IV-15: He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death.
IV-16: One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence finer than ghee.
IV-17: This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal.
IV-18: When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient wisdom.
IV-19: No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory.
IV-20: His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition as thus seated in their heart, become immortal.

IV-21: Some, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra, deign to protect me with that benevolent face of Thine.
IV-22: Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes in Thy anger, O Rudra. We invoke Thee always with offerings.
V-1: Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman, in whom exists wisdom as well as ignorance, and who governs them both.
V-2: He alone presides over Nature in all aspect, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom.
V-3: Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground. Again, bringing forth the agents of creation, the Great Self holds sway over them all.
V-4: Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause.
V-5: He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe.
V-6: He lies hidden in the Upanishads, which form the essence of the Vedas. Him the Hiranyagarbha knows as the source of Himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal.
V-7: Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds.
V-8: Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect.
V-9:That individual soul is as subtle as a hairpoint divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known.
V-10: He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.
V-11: By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink.
V-12: The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another.
V-13: Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelops everything, one becomes free from all fetters.
V-14: That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind – realizing Him, the blissful the incorporeal and the nameless, one is freed from further embodiment.

VI-1: Some deluded thinkers speak of Nature, and others of time, as the force that revolves this wheel of Brahman. But really all this is only the glory of God manifested in the world.

VI-2: It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of time, who is omniscient, who is Pure consciousness itself, and by whom all this is ever enveloped.
VI-3: After setting the creation in motion and withdrawing Himself from it, He unites the principle of Spirit with the principle of Matter – with one, with two, with three and with eight – through the mere instrumentality of time and their own inherent properties.
VI-4: He gives the start to the creation associated with the three Gunas of Nature, and others all things. Again, in the absence of the Gunas, He destroys all created objects, and after destruction, remains aloof in His essence.
VI-5: By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time.
VI-6: Knowing Him who is the origin and dissolution of the universe
– the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe – as seated in one's own self, He is perceived as different from, and transcending, the tree of Samsara as well as time and form.
VI-7: May we realize Him – the transcendent and adorable master of the universe – who is the supreme lord over all the lords, the supreme God above all the gods, and the supreme ruler over all the rulers.
VI-8: His has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.
VI-9: No one in the world is His master, nor has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.
VI-10: May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman !
VI-11: God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.
VI-12: Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold – to them belongs eternal happiness, and to none else.
VI-13: He is the eternal among the eternal and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline.
VI-14: The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not – how then this fire ? Because He shines, everything shines after Him. By His light all this shines.
VI-15: The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation.
VI-16: He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.

VI-17: He is the soul of the universe, He is immortal, and His is the rulership. He is the all knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally.
VI-18-19: He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is the partless, free from actions, tranquil, faultless, taintless and resembles the fire that has consumed its fuel – seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.
VI-20: Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.
VI-21: Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers.
VI-22: This highest mysticism, expounded in the Vedanta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple.
VI-23: These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.
Om ! May Brahman protect us both together.
May He nourish us both together.
May we both work together, with great energy.
May our study be vigorous and effective.
May we not hate each other.
Om! Peace! Peace! Peace!

Here ends the Svetasvataropanishad, included in the Krishna-Yajur-Veda.
57. Taittiriya Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Siksha Valli
I-i-1: May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brihaspati be blissful to us. May Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. Om, peace, peace, peace !
I-ii-1: We shall speak of the science of pronunciation. (The things to be learnt are) the alphabet, accent, measure, emphasis, uniformity, juxtaposition. Thus has been spoken the chapter on pronunciation.
I-iii-1: May we both attain fame together. May spiritual pre-eminence be vouchsafed to both of us together. Now therefore, we shall state the meditation on juxtaposition through five categories – relating to the worlds, to the shining things, to knowledge, to progeny, and to the

body. These, they call the great juxtapositions. Now then, as regards the meditation on the worlds. The earth is the first letter. Heaven is the last letter. The sky is the meeting-place.
I-iii-2-4: Vayu is the link. This is the meditation with regard to the worlds. Then follows the meditation with regard to the shining things. Fire is the first letter. The sun is the last letter. Water is the rallying point. Lightning is the link. This is the meditation with regard to the shining things. Then follows the meditation with regard to knowledge. The teacher is the first letter. The student is the last letter. Knowledge is the meeting-place. Instruction is the link. This is the meditation with regard to knowledge. Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny. Then follows the meditation with regard to the (individual) body. The lower jaw is the first letter. The upper jaw is the last letter. Speech is the meeting-place. The tongue is the link. This is the meditation with regard to the (individual) body. These are the great juxtapositions. Anyone who meditates on these great juxtapositions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food, and the heavenly world.
I-iv-1-2: The Om that is the most exalted in the Vedas, that pervades all worlds, and that emerged from the immortal Vedas as their quintessence, may he (Om that is Indra), the supreme Lord, gratify me with intelligence. O Lord, may I be the receptacle of immortality. May my body be fit; may my tongue be surpassingly sweet; may I hear much through the ears. You are the sheath of Brahman: you are covered by (worldly) wisdom. Protect what I have heard. Then vouchsafe to me who am her (i.e. Prosperity's) own, that Prosperity which brings, increases, and accomplishes quickly for me clothes, cattle, food, and drink for ever, and which is associated with furry and other animals. Svaha. May the Brahmacharins (i.e. students) come to me from all sides. Svaha. May the Brahmacharins come to me in various ways. Svaha. May the Brahmacharins come to me in the proper way. Svaha. May the Brahmacharins have physical self-control. Svaha. May the Brahmacharins have mental self-control. Svaha.
I-iv-3: May I become famous among people. Svaha. May I become praiseworthy among the wealthy. Svaha. O adorable One, may I enter into you, such as you are. Svaha. O venerable One, you, such as you are, enter into me. Svaha. O adorable One, who are greatly diversified, may I purify my sins in you. Svaha. As water flows down a slope, as months roll into a year, similarly O Lord, may the students come to me from all quarters. Svaha. You are like a resting house, so you become revealed to me, you reach me through and through.
I-v-1-2: Bhuh, Bhuvah, Suvah – these three, indeed, are the Vyahritis.
Of them Mahacamasya knew a fourth one – Maha by name. It is

Brahman; it is the Self. The other gods are the limbs. Bhuh, indeed, is this world. Bhuvah is the intermediate space. Suvah is the other world. Maha is the sun; through the sun, indeed, do all the worlds flourish. Bhuh, indeed is the fire. Bhuvah is the air. Suvah is the sun. Maha is the moon; through the moon, indeed, all the luminaries flourish. Bhuh, indeed, is the Rig-Veda. Bhuvah is the Sama-Veda. Suvah is the Yajur-Veda.
I-v-3: Maha is Brahman (i.e. Om), for by Brahman (Om), indeed, are all the Vedas nourished. Bhuh, indeed, is Prana; Bhuvah is Apana; Suvah is Vyana; Maha is food; for by food, indeed, are all the vital forces nourished. These, then, that are four, are (each) fourfold. The Vyahritis are divided into four groups of four (each). He who knows these knows Brahman. All the gods carry presents to him.
I-vi-1-2: In the space that there is in the heart, is this Person who is realisable through knowledge, and who is immortal and effulgent. This thing that hangs down between the palates like a teat, through it runs the path of Brahman; and reaching where the hairs part, it passes out by separating the skulls. (Passing out through that path, a man) becomes established in Fire as the Vyahriti Bhuh; he becomes established in Air as the Vyahriti

Bhuvah; in the sun as the Vyahriti Suvah; in Brahman as the Vyahriti Mahah. He himself gets independent sovereignty; he attains the lord of the mind; he becomes the ruler of speech, the ruler of eyes, the ruler of ears, the ruler of knowledge. Over and above all these he becomes Brahman which is embodied in Akasa, which is identified with the gross and the subtle and has truth as Its real nature, which reveals in life, under whose possession the mind is a source of bliss, which is enriched with peace and is immortal. Thus, O Pracinayogya, you worship.
I-vii-1: The earth, sky, heaven, the primary quarters, and the intermediate quarters; fire, air, the sun, the moon, and the stars; water, herbs, trees, sky, and Virat – these relate to natural factors. Then follow the individual ones: Prana, Vyana, Apana, Udana and Samana; the eye, the ear, the mind, speech and sense of touch; skin, flesh, muscles, bones and marrow. Having imagined these thus, the seer said, "All this is constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones.
I-viii-1: Om is Brahman. Om is all this. Om is well known as a word of imitation (i.e. concurrence). Moreover, they make them recite (to the gods) with the words, "Om, recite (to the gods)". They commence singing Samas with Om. Uttering the words "Om som" they recite the Shastras. The (priest) Brahma approves with the word Om. One permits the performance of the Agnihotra sacrifice with the word Om. A Brahmana, when about to recite the Vedas utters Om under the idea, I shall attain Brahman". He does verily attain Brahman.
I-ix-1: Righteousness and learning and teaching (are to be practised). Truth and learning and teaching (are to be practised). Austerity and learning and teaching (are to be resorted to). Control of the outer senses and learning and teaching (are to be practised). Control of the inner organs and learning and teaching (are to be resorted to). The fires (are to be lighted up), and learning and teaching (are to be followed). The Agnihotra (is to be performed), and learning and teaching (are to be carried on). Guests (are to be entertained), and learning and teaching (are to be practised). Social good conduct (is to be adhered to), and learning and teaching (are to be practised). Children (are to be begotten), and learning and teaching (are to carried on). Procreation and learning and teaching (are to carried on). A grandson (is to be raised), and learning and teaching (are to be practised). Truth (is the thing) – this is what Satyavacha, of the line of Rathitara, thinks. Austerity (is the thing) – this is what Taponitya, son of Purusisti, thinks. Learning and teaching alone (are the things) – this is what Naka, son of Mudgala, thinks. For that indeed is the austerity; for that indeed is the austerity.
I-x-I: I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Self) that is in the sun. I am the effulgent wealth. I am possessed of a fine intellect, and am immortal and undecaying. Thus was the statement of Trisanku after the attainment of realisation.
I-xi-1: Having taught the Vedas, the preceptor imparts this post-instruction to the students: "Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.
I-xi-2-4: There should be no error in the duties towards the gods and manes. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, but not the others. These actions of ours that are commendable are to be followed by you, but not the others. You should, by offering seats, remove the fatigue of those Brahmanas who are more praiseworthy among us. The offering should be with honour; the offering should not be with dishonour. The offering should be in plenty. The offering should be with modesty. The offering should be with awe. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as

Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. Then, as for the accused people, you should behave with regard to them just as the Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the Vedas. This is divine behest. This is how the meditation is to be done. This is how this must be meditated on.

I-xii-1: May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brihaspati be blissful to us. May Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. Om, peace, peace, peace !

Brahmananda Valli II-i: May He protect us both together. May He nourish us both together. May we both acquire strength together. Let our study be brilliant. May we not cavil at each other.

Om! Peace ! Peace ! Peace !

II-i-1: The knower of Brahman attains the highest. Here is a verse uttering that very fact: “Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, lodged in the supreme space in the heart, enjoys, as identified with the all -knowing Brahman, all desirable things simultaneously.

From that Brahman, which is the Self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is a product of the essence of food. Of him this indeed, is the head, this is the southern side; this is the northern side; this is the Self; this is the stabilising tail.

Here is a verse pertaining to that very fact:

II-ii-1: All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all, those who worship food as Brahman acquire all the food. Food was verily born before all creatures; therefore it is called the medicine for all. Creatures are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, it is called food. As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. This Self is also of the human form. Its human form takes after the human form of that (earlier one). Of this, Prana is the head, Vyana is the southern side, Apana is the northern side, space is the self, the earth is the tail that stabilises. Pertaining to that is this (following) verse:

II-iii-1: The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore it is called the life of all; those who worship the vital force as Brahman, attain the full span of life; since on the vital force depends the life of all, it is called the life of all.

Of the preceding (physical) one, this one, indeed, is the embodied self. As compared with this vital body, there is another internal self constituted by mind. By that one is this one filled up. That self constituted by mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the Yajur-mantras are the head. The Rig-mantras are the right side, the Sama-mantras are the left side, the Brahmana portion is the self (trunk), the mantras seen by Atharvangiras are the stabilising tail. Pertaining to this there is a verse:

II-iv-1: One is not subjected to fear at any time if one knows the Bliss that is Brahman failing to reach which (Brahman, as conditioned by the mind), words, along with the mind, turn back. Of that preceding (vital) one, this (mental one is verily the embodied self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk); (the principle, called) Mahat, is the stabilising tail. Pertaining to this, here is a verse:
II-v-1: Knowledge actualises a sacrifice, and it executes the duties as well. All the gods meditate on the first-born Brahman, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.
Of that preceding (mental) one this (cognitive one) is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the right side, hilarity is the left side; bliss is the self (trunk). Brahman is the tail that stabilises. Apropos of this here is a verse:
II-vi-1: If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge). Of that preceding (blissful) one, this one is the embodied self. Hence hereafter follow these questions: After departing (from here) does any ignorant man go to the other world (or does he not) ? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not) ?
He (the Self) wished, “Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth. Pertaining to this, there occurs this verse:

II-vii-1: In the beginning all this was but the Unmanifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator. That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space (within the heart). This one, indeed, enlivens (people). For whenever an aspirant gets fearlessly established in this un-perceivable, bodiless, inexpressible, and un-supporting Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in It, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so-called) learned man who lacks the unitive outlook. Illustrative of this is this verse here: II-viii-1-4: Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire, as also Indra, and Death, the fifth.
This, then, is an evaluation of that Bliss:
Suppose there is a young man – in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there lies this earth for him filled with wealth. This will be one unit of human joy. If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is

everlasting, and so also of a follower of the Vedas unaffected by desires. If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one joy of those that are born as gods in heaven, and so also of a follower of the Vedas untouched by desires. If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so also of a follower of the Vedas unaffected by desires. If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so also of a follower of the Vedas untarnished by desires. If the joy of the gods be increased a hundred times, it is one joy of Indra, and so also of a follower of the Vedas unaffected by desires. If the joy of Indra be multiplied a hundredfold, it is one joy of Brihaspati and so also of a follower of the Vedas unaffected by desires. If the joy of Brihaspati be increased a hundred times, it is one joy of Virat, and so also of a follower of the Vedas untarnished by desires. If the joy of Virat be multiplied a hundred times, it is one joy of Hiranyagarbha, and so also of a follower of the Vedas unsullied by desires.
II-viii-5: He that is here in the human person, and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss.
Expressive of this there occurs this verse:
II-ix-1: The enlightened man is not afraid of anything after realising that Bliss of Brahman, failing to reach which, words turn back along with the mind.
Him, indeed, this remorse does not afflict: “Why did I not perform good deeds, and why did I perform bad deeds ? He who is thus enlightened strengthens the Self with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.
Bhrigu Valli
III-i-1: Bhrigu, the well-known son of Varuna, approached his father Varuna with the (formal) request, “O, revered sir, teach me Brahman”. To him he (Varuna) said this: “Food, vital force, eye, ear, mind, speech – (these are the aids to knowledge of Brahman)”. To him he (Varuna) said: “Crave to know that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman”. He practised concentration. He, having practised concentration,
III-ii-1: He realised food (i.e. Virat, the gross Cosmic person) as Brahman. For it is verily from food that all these beings take birth, on food they subsist after being born and they move towards and merge into food. Having realised that, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. He, having practised concentration,
III-iii-1: He knew the vital force as Brahman; for from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force, Having known thus, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. Having practised concentration,
III-iv-1: He knew mind as Brahman; for from mind, indeed, spring all these beings; having been born, they are sustained by mind; and they move towards and merge into mind. Having known that, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. Having practised concentration,

III-v-1: He knew knowledge as Brahman; for from knowledge, indeed, spring all these beings; having been born, they are sustained by knowledge; they move towards and merge in knowledge. Having known that, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. Having practised concentration,
III-vi-1: He knew Bliss as Brahman; for from Bliss, indeed, all these beings originate; Having been born, they are sustained by Bliss; they move towards and merge in Bliss. This knowledge realised by Bhrigu and imparted by Varuna (starts from the food-self and) terminates in the supreme (Bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the lustre of holiness, and great in glory.
III-vii-1: His vow is that, he should not deprecate food. The vital force is verily the food, and the body is the eater; for the vital force is lodged in the body. (Again, the body is the food and the vital force is the eater, for) the body is fixed on the vital force. Thus (the body and vital force are both foods; and) one food is lodged in another. He who knows thus that one food is lodged in another, gets firmly established.
He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.
III-viii-1: His vow is that he should not discard food. Water, indeed, is food; fire is the eater; for water is established on fire. (Fire is food and water is the eater, for) fire resides in water. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.
III-ix-1: His vow is that he should make food plentiful. Earth is food; space is eater; for earth is placed in space. (Space is food; and earth is eater, for) space is placed on earth. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.
III-x-1-2: His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by whatsoever means he may. (And one should collect food for the further reason that) they say, “Food is ready for him”. Because he offers cooked food in his early age with honour, food falls to his share in the early age with honour. Because he offers food in his middle age with medium courtesy, food falls to his share in his middle age with medium honour. Because he offers food in his old age with scant esteem, food falls to his share in old age with scant consideration. To him who knows thus (comes the result as described).
(Brahman is to be meditated on) as preservation in speech; as acquisition and preservation in exhaling and inhaling; as action in the hands; as movement in the feet; discharge in the anus. There are meditations on the human plane.
Then follow the divine ones. (Brahman is to be meditated on) as contentment in rain; as energy in lightning.
III-x-3-4: Brahman is to be worshipped as fame in beasts; as light in the stars; as procreation, immortality, and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support; thereby one becomes supported. One should meditate on that Brahman as great; thereby one becomes great. One should meditate on It as thinking; thereby one becomes able to think. One should meditate on It as bowing down; thereby the enjoyable things bow down to one. One should meditate on It as the most exalted; Thereby one becomes exalted. One should meditate on It as Brahman’s medium of destruction; thereby the adversaries that envy such a one die, and so do the enemies whom this one dislikes.

This being that is in the human personality, and the being that is there in the sun are one.
III-x-5-6: He who knows thus, attains, after desisting from this world, this self made of food. After attaining this self made of food then, attaining this self made of vital force, then attaining this self made of mind, then attaining this self made of intelligence, then attaining this self made of bliss, and roaming over these worlds with command over food at will and command over all forms at will, he continues singing this Sama song: “Halloo ! Halloo ! Halloo ! I am the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am (Hiranyagarbha) the first born of this world consisting of the formed and the formless, I (as Virat) am earlier than the gods. I am the navel of immortality. He who offers me thus (as food), protect me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun.
This is the Upanishad.
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Taittiriyopanishad, included in the Krishna-Yajur-Veda.

58. Tejo-Bindu Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER -I

1.
PARAM-DHYANA (the supreme meditation) should be upon Tejo-bindu (the seed or source of spiritual light), which is the Atma of the universe, which is seated in the heart, which is of the size of an atom, which pertains to Shiva, which is quiescent and which is gross and subtle, as also above these qualities.

2.
That alone should be the Dhyana of the Munis as well as of men, which is full of pains, which is difficult to meditate on, which is difficult to perceive, which is the emancipated one, which is decayless and which is difficult to attain.

3.
One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pairs (heat and cold etc.), who has given up his egoism, who does not bless anyone nor take anything from others;

4.

And also who goes where they naturally ought not to go and naturally would not go where they like to go – such persons also obtain three in the face. Hamsa is said to have three seats.

5.
Therefore know it is the greatest of mysteries, without sleep and without support. It is very subtle, of the form of Soma and is the supreme seat of Vishnu.

6.
That seat has three faces, three gunas and three Dhatus and is formless, motionless, changeless, sizeless and supportless.

7.
That seat is without Upadhi and is above the reach of speech and mind. It is Svabhava (Self or nature) reachable only by Bhava (being).

8.
The indestructible seat is associateless, without bliss, beyond mind, difficult to perceive, emancipated and changeless. It should be meditated upon as the liberated, the eternal, the permanent and the indestructible.

9.
It is Brahman, is Adhyatma (or the deity presiding as Atma) and is the highest seat of Vishnu. It is inconceivable, of the nature of

Chidatma and above the Akasa.

10.
It is void and non-void and beyond the void and is abiding in the heart. There is (in It) neither meditation nor meditator, nor the meditated, nor the non-meditated.

11.
It is not the universe. It is the highest space; it is neither supreme nor above the supreme. It is inconceivable, unknowable, non-truth and not the highest.

12.
It is realised by the Munis, but the Devas do not know the supreme One. Avarice, delusion, fear, pride, passion, anger, sin;

13.
Heat, cold, hunger, thirst, thought and fancy – (all these do not exist in It). (In It) there is no pride of (belonging to) the Brahmana caste, nor is there the collection of the knot of salvation.

14.
(In It) there is no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states is the supreme Brahman.

15.
Yama (forbearance), Niyama (religious observance), Tyaga (renunciation), Mouna (silence) according to time and place, Asana (posture), Mulabandha, seeing all bodies as equal, the position of the eye;

16.
Prana-samyamana (control of breath), Pratyahara (subjugation of the senses), Dharana, Atma-Dhyana and Samadhi – these are spoken

of as the parts (of Yoga) in order.

17.
That is called Yama in which one controls all his organs (of sense and actions) through the Vijnana that all is Brahman; this should be practised often and often.

18.
Niyama, in which there is the supreme bliss enjoyed through the flowing (or inclination) of the mind towards things of the same (spiritual) kind, (viz., Brahman) and the abandoning of things differing from one another is practised by the sages as a rule.

19.
In Tyaga (renunciation), one abandons the manifestation (or objects) of the universe through the cognition of Atman that is Sat and Chit. This is practised by the great and is the giver of immediate salvation.

20.
Mouna (the silence), in which, without reaching That, speech returns along with mind, is fit to be attained by the Yogins and should be ever worshipped by the ignorant (even).

21.
How is it possible to speak of 'That', from which speech returns ? How should it be described as the universe as there is no word to describe it ?

22.
It is 'That' which is (really) called silence and which is naturally understood (as such). There is silence in children, but with words (latent); whereas the knowers of Brahman have it (silence) but without words.

23.
That should be known as 'the lonely seat' in which there is no man in the beginning, middle, or end and through which all this (universe) is fully pervaded.

24-25. The illusion of Brahma and all other beings takes place within one twinkling (of His eye). That should be known as Asana (posture), in which one has with ease and without fatigue (uninterrupted) meditation of Brahman; that is described by the word Kala (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness.
26.
That is called Siddhasana (Siddha-posture) in which the Siddhas (psychical personages) have succeeded in realising the endless One as the support of the universe containing all the elements, etc.

27.

That is called the Mulabandha, which is the Mula (root) of all worlds and through which the root Chitta is (Bandha) bound. It should be always practised by the Rajayogins.

28.
One after having known the equality of the Angas (or parts of Yoga) point to one and the same Brahman, should be absorbed in that equal (or uniform) Brahman; if not, there is not that equality (attained). Then like a dry tree, there is straightness (or uniformity throughout).

29.
Making one's vision full of spiritual wisdom, one should look upon the world as full of Brahman. That vision is very noble. It is

(generally) aimed at the tip of the nose;

30.
But it should be directed towards that seat (of Brahman) wherein the cessation of seer, the seen and sight will take place and not towards the tip of the nose.

31.
That is called Pranayama (the control of breath), in which there is the control of the modifications (of mind) through the cognition of Brahman in all the states of Chitta and others.

32.
The checking of (the conception of the reality of) the universe, is said to be expiration. The conception of 'I am Brahman' is inspiration.

33.
The holding on (long) to this conception without agitation is cessation of breath. Such is the practice of the enlightened.

34.
The ignorant close their nose. That should be known as Pratyahara, through which one sees Atman (even) in the objects of sense and pleases Chitta through Manas. It should be practised often and often.

35.
Through seeing Brahman wherever the mind goes, the Dharana is meant that state where one indulges in the good thought:

36.
'I am Brahman alone', and is without any support. This Dhyana is the giver of supreme bliss.

37.
Being first in a state of changelessness and then thoroughly forgetting (even) that state owing to the cognition of the (true) nature of Brahman – this is called Samadhi.

38.
This kind of bliss should be practised (or enjoyed) by a wise person till his cognition itself united in a moment with the state of Pratyag (Atman).

39.
Then this King of Yogins becomes a Siddha and is without any aid (outside himself). Then he will attain a state, inexpressible and unthinkable.

40.
When Samadhi is practised, the following obstacles arise with great force – absence of right inquiry, laziness, inclination to enjoyment;

41.
Absorption (in material object), Tamas, distraction, impatience, sweat and absent-mindedness. All these obstacles should be overcome by inquirers into Brahman.

42.
Through Bhava-Vrittis (worldly thoughts), one gets into them. Through Sunya-Vrittis (void or empty thoughts), one gets into them. But through the Vrittis of Brahman, one gets fullness.

43.
Therefore one should develop fullness through this means (of Brahman). He who abandons this Vritti of Brahman, which is very purifying and supreme – that man lives in vain like a beast.

44.
But he who understands this Vritti (of Brahman) and having understood it makes advances in it, becomes a good and blessed person, deserving to be worshipped by the three worlds.

45.
Those who are greatly developed through the ripening (of their past Karmas) attain the state of Brahman; others are simply reciters of words.

46.
Those who are clever in arguments about Brahman, but are without the action pertaining to Brahman and who are greatly attached to the world – those certainly are born again and again (in this world) through their Ajnana;

47.
(The former) never remain, even for half a moment – without the Vritti of Brahman, like Brahma and others, Sanaka, etc., Suka and others.

48.
When a cause is subject to changes, it (as an effect) must also have its cause. When the cause ceases to exist in truth, the effect perishes through right discrimination. Then that substance (or principle) which is beyond the scope of words, remains pure.

49.
After that, Vritti Jnana arises in their purified mind; through meditation with transcendental energy, there arises a firm certitude.

50.
After reducing the visible into the invisible state, one should see everything as Brahman. The wise should ever stay in bliss with their

understanding full of the essence of Chit.
Thus ends the first chapter.

CHAPTER – II

Then the Kumara asked Shiva: “Please explain to me the nature of Chinmatra, that is the partless non-dual essence”. The great Shiva replied:

1-23. “The partless non-dual essence is the visible. It is the world, it is the existence, it is the Self, it is mantra, it is action, it is spiritual wisdom, it is water. It is the earth, it is Akasa, it is the books, it is the three Vedas, it is the Brahman, it is the religious vow, it is Jiva, it is Aja (the unborn), it is Brahma, it is Vishnu, it is Rudra; it is I, it is Atman, it is the Guru. It is the aim, it is sacrifice, it is the body, it is Manas, it is Chitta, it is happiness, it is Vidya; it is the undifferentiated, it is the eternal, it is the supreme, it is everything. O six-faced one, different from It there is nothing. None, none but It; It is I. It is gross, it is subtle, it is knowable, it is thou; it is the mysterious; it is the knower; it is existence, it is mother, it is father, it is brother, it is husband, It is Sutra (Atman), it is Virat. It is the body, it is the head, it is the internal, it is the eternal, it is full, it is nectar, it is Gotra (clan), it is Griha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is the gunas, it is the witness. It is a friend, it is a relative, it is an ally, it is the king, town, kingdom and subjects. It is Om, Japa, meditation, the seat, the one worthy to be taken (in), the heart, the Jyotis, Swarga (heaven) and Self”.

24.
“All the partless and non-dual essence should be regarded as Chinmatra. Chinmatra alone is the Absolute Consciousness; and this partless non-dual essence alone is the (real) essence.

25.
All having consciousness alone except those having changes, are Chinmatra. All this is Chinmatra.

26.
He is Chinmaya; the state of Atman is known as Chinmatra and the partless non-dual essence. The whole world is Chinmatra. Your state and my state are Chinmatra.

27.
Akasa, earth, water, Vayu, Agni, Brahma, Vishnu, Shiva and all else that exist or do not, are Chinmatra.

28.
That which is the partless non-dual essence is Chinmatra. All the past, present and future are Chinmatra.

29.
Substance and time are Chinmatra. Knowledge and the knowable are Chinmatra. The knower is Chinmatra. Everything is Chinmatra.

30.
Every speech is Chinmatra. Whatever else is Chinmatra. Asat and Sat are Chinmatra.

31.

The beginning and end are Chinmatra; that which is in the beginning and end is Chinmatra ever. The Guru and the disciple are Chinmatra. If the seer and the seen are Chinmatra, then they are

always Chinmaya.

32.
All things wondrous are Chinmatra. The (gross) body is Chinmatra, as also subtle and causal bodies. There is nothing beyond Chinmatra.

33.
I and thou are Chinmatra. Form and non-form are Chinmatra. Virtue and vice are Chinmatra. The body is a symbol of Chinmatra.

34.
Sankalpa, knowing, Mantra and others, the gods invoked in Mantras;

35.
The gods presiding over the eight quarters the phenomenal and the supreme Brahman are nothing but Chinmatra. There is nothing without Chinmatra.

36-38. Maya is nothing without Chinmatra. Puja (worship) is nothing without Chinmatra. Meditation, truth, sheaths and others, the (eight) Vasus, silence, non-silence and indifference to objects – are nothing without Chinmatra. Everything is from Chinmatra. Whatever is seen and however seen – it is Chinmatra so far.
39-41. Whatever exists and however distant is Chinmatra. Whatever elements exist, whatever is perceived and whatever is Vedanta – all these are Chinmatra. Without Chinmatra, there is no motion, no Moksha and no goal aimed at. Everything is Chinmatra. Brahman that is the partless non-dual essence is known to be nothing but Chinmatra.
42. Thou, O Lord, art the partless non-dual essence (stated) in the books, in me, in Thee and in the ruler. He who thus perceives 'I' as of one homogeneity (pervading everywhere) will at once be emancipated through this spiritual wisdom. He is his own Guru with this profound spiritual wisdom.
Thus ends the second chapter.
CHAPTER – III
The Kumara addressed his father (again): "Please explain to me the realisation of Atman". To which the great Shiva said:
1-3. "I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the 'I' that has given up 'I'. I am one that is without anything. I am full of Chidakasha.
4. I am the sole fourth one. I am the sole one above the fourth (state of Turya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness.
5-7. I am of the nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases of the nature of bliss, without changes or differentiations and of the nature of the eternal one essence and Chinmatra.
8.

My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond reach of Manas and speech.

9.
I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atman; I am Atman and Sadashiva.

10.
My nature is Atmic spiritual effulgence. I am the essence of the Jyotis of Atman. I am without beginning, middle, or end. I am like the sky.

11.
I am solely Sat, Ananda and Chit which is unconditioned and pure. I am the Sachchidananda that is eternal, enlightened and pure.

12.
I am ever of the nature of the eternal Sesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme Akasa.

13.
My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all).

14-15. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of Chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full.
16. I am ever fully contented, the all, and Brahman, and the very consciousness; I am 'I'. My nature is of the earth.
17-21. I am the great Atman and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me, neither the earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one. Brahman, without old age or death.
22-25. I shine by myself; I am my own Atman, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness and am used to play in my own Atman, look on my own Atman, and am in myself happily seated. I have my own Atman as the residue, stay in my own consciousness, and play happily in the kingdom of my own Atman. Sitting on the real throne of my own Atman, I think of nothing else but my own Atman.
26-32. I am Chidrupa alone, Brahman alone, Sachchidananda, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Atman, the unconditioned bliss, and am always Atma-Akasa. I alone am in the heart like Chid-aditya (the consciousness-sun). I am content in my own Atman, have no form, or no decay, am without, the number one, have the nature of an unconditioned and emancipated one, and I am subtler than Akasa; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of

wisdom alone and of the nature of Sachchidananda. All this is Brahman alone. There is none other than Brahman and that is 'I'. I am Brahman that is Sat and bliss and the ancient.
33.
The word 'thou' and the word 'that' are not different from me. I am of the nature of consciousness. I am alone the great Shiva.

34.
I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness.

35.
Being purely of the nature of Brahman, I am the eternal Atman. I alone am the Adisesha (the primeval Sesha). I alone am the Sesha.

36.
I am without name and form, of the nature of bliss, of the nature of being unperceivable by the senses and of the nature of all beings;

37-39. I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence and the one and secondless Sat, (viz.,) Brahman. There is no doubt of it.
40-43. I am of the nature of all-void. I am the one that is given out by the Vedas. I am of the nature of the emancipated and emancipation, of Nirvanic bliss, of truth and wisdom, of Sat alone and bliss, of the one beyond the fourth, of one without fancy and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless and of Chit. I am neither existing nor non-existing.
44-45. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no semblance, no manas, no sense, no Buddhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states.
46.
I am neither of the nature of the three pains nor of the three desires. I have neither Sravana nor Manana in Chidatma in order to attain salvation.

47.
There is nothing like me or unlike me. There is nothing within me. I have none of the three bodies.

48.
The nature of Manas is unreal, the nature of Buddhi is unreal, the nature of Aham (the 'I') is unreal; but I am the unconditioned, the permanent and the unborn.

49.
The three bodies are unreal, the three periods of time are unreal, the three Gunas are unreal, but I am of the nature of the Real and the pure.

50.

That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the Real and of the nature of Chit.

51.
The Murtis (Brahma, Vishnu and Rudra having limitation) are unreal, all the creation is unreal, all the Tattvas are unreal, but know that I am the great Sadashiva.

52.
The master and the disciple are unreal, the mantra of the Guru is unreal, that which is seen is unreal, but know me to be the Real.

53.
Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real.

54.
Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, viz., this universe;

55-56. Cause and non-cause are unreal, things lost or obtained are unreal. Pains and happiness are unreal, all and non-all are unreal, gain and loss are unreal, victory and defeat are unreal.
57-59. All the sound, all the touch, all the forms, all the taste, all the smell and all Ajnana are unreal. Everything is always unreal – the mundane existence is unreal – all the Gunas are unreal. I am of the nature of Sat. One should cognise his own Atman alone. One should always practise the mantra of his Atman.
60-69. The mantra (Aham Brahmashmi) 'I am Brahman' removes all the sins of sight, destroys all other mantras, destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all grieves and passions instantaneously, the power of anger, the modifications of Chitta, Sankalpa, Crores of sins, all actions and the Ajnana of Atman.
70-71. The mantra 'I am Brahman' gives indescribable bliss, gives the state of Ajada (the non inertness or the undecaying) and kills the demon of non-Atman. The thunderbolt 'I am Brahman' clears all the hill of not-Atman.
72.
The wheel 'I am Brahman' destroys the Asuras of not-Atman. The Mantra 'I am Brahman' will relieve all (persons).

73.
The Mantra 'I am Brahman' gives spiritual wisdom and bliss. There are seven Crores of great Mantras and there are Vratas (vows) of (or yielding) hundred Crores of births.

74.
Having given up all other Mantras, one should ever practise this Mantra. He obtains at once salvation and there is not even a particle of doubt about it.

Thus ends the third chapter.

CHAPTER – IV The Kumara asked the great Lord: “Please explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation).” To which the great Shiva replied:

1.
“I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta.

2.
He who realises: ‘I am beyond the three bodies, I am the pure consciousness and I am Brahman’, is said to be a Jivanmukta.

3.
He is said to be a Jivanmukta, who realises: ‘I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude ‘I am Brahman’ only.

4-6. He is said to be a Jivanmukta who has not at all got the ‘I’ in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.
7-11(a). He is said to be a Jivanmukta who realises: ‘I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.’
11(b)-30(a). He is said to be a Jivanmukta, who realises: ‘All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas(junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception) , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me,

neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'.
30(b)-31. He is said to be a Jivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'.
32.
He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.

33.
He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).

34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless – I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation – I am Brahman alone – I am Chit alone'.
38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss.
39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void.
47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss.
49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond.

53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all.
55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss'.
63-68(a). He who thinks: 'My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman'. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa – such a man is a Videhamukta.
68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea 'I am Brahman', whose Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.
80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti".
Thus ends the fourth chapter.
CHAPTER – V

The sage named Nidagha addressed the venerable Ribhu: “O Lord please explain to me the discrimination of Atman from non-Atman”. The Sage replied thus:
1-4(a). “The furthest limit of all Vak (speech) is Brahman; the furthest limit to all thoughts is the Guru. That which is of the nature of all causes and effects but yet without them, that which is without Sankalpa, of the nature of all bliss and the auspicious, that which is the great one of the nature of bliss, that which illuminates all luminaries and that which is full of the bliss of Nada (spiritual sound), without any enjoyment and contemplation and beyond Nadas and Kalas (parts) – that is Atman, that is ‘I’, the indestructible.
4(b)-5(a). Being devoid of all the difference of Atman and non-Atman, of heterogeneity and homogeneity and of quiescence and non-quiescence – that is the one Jyotis at the end of Nada.
5(b)-6. Being remote from the conception of Maha-Vakyartha (i.e., the meaning of Maha Vakyas) as well of ‘I am Brahman’, being devoid of or without the conception of the word and the meaning and being devoid of the conception of the destructible and indestructible – that is the one Jyotis at the end of Nada.
7.
Being without the conception ‘I am the partless non-dual essence’ or ‘I am the blissful’, and being of the nature of the one beyond all – ‘that is one‘ Jyotis at the end of Nada.

8.
He who is devoid of the significance of Atman (viz., motion) and devoid of Sachchidananda – he is alone Atman, the eternal.

9.
He who is undefinable and unreachable by the words of the Vedas, who has neither externals nor internals and whose symbol is either the universe or Brahman – he is undoubtedly Atman.

10-12(a). He who has no body, nor is a Jiva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Sat nor Asat, neither preservation nor regeneration, neither Guna nor non-Guna – that is undoubtedly my Atman.
12(b)-15(a). He who has neither the described nor description, neither Sravana nor Manana, neither Guru nor disciple, neither the world of the Devas nor the Devas nor the Asuras, neither duty nor non-duty, neither the immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither Mantra nor non-Mantra, neither science nor non-science, neither the seer nor the sight which is subtle, nor the nectar of time – that is Atman.
15(b)-16(a). Rest assured that not-Atman is a misnomer. There is no Manas as not-Atman. There is no world as not-Atman.
16(b)-17(a). Owing to the absence of all Sankalpas and to the giving up of all actions, Brahman alone remains and there is no not-Atman.
17(b)-21. Being devoid of the three bodies, the three periods of time, the three Gunas of Jiva, the three pains and the three worlds and following the saying ‘All is Brahman’, know that there is nothing to be known through the absence of Chitta; there is no old age through the absence of body; no motion through the absence of legs; no action through the absence of hands; no death through the absence of creatures; no happiness through the absence of Buddhi; no virtue, no purity, no fear, no repetition of Mantras, no Guru nor disciple. There is no second in the absence of one. Where there is not the second, there is not the first.
22.

Where there is truth alone, there is no non-truth possible; where there is non-truth alone, there is no truth possible.

23.
If you regard a thing auspicious as inauspicious, then auspiciousness is desired (as separate) from inauspiciousness. If you regard fear as non-fear, then fear will arise out of non-fear.

24.
If bondage should become emancipation, then in the absence of bondage will be no emancipation. If birth should imply death, then in the absence of birth, there is no death.

25.
If 'thou' should imply 'I', then in the absence of 'thou' there is no 'I'. If 'this' should be 'that', 'this' does not exist in the absence of 'that'.

26.
If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence of effect, there is no cause.

27.
If duality implies non-duality, then in the absence of duality, there is no non-duality. If there should be the seen, then there is the eye (or sight); in the absence of the seen, there is no eye.

28.
In the absence of the interior, there is no exterior. If there should be fullness, then non-fullness is possible. Therefore (all) this exists nowhere.

29.
Neither you nor I, nor this nor these exist. There exists no (object of) comparison in the true one.

30.
There is no simile in the unborn. There is (in it) no mind to think. I am the supreme Brahman. This world is Brahman only. Thou and I are Brahman only.

31.
I am Chinmatra simply and there is no not-Atman. Rest assured of it. This universe is not (really at all). This universe is not (really) at all. It was nowhere produced and stays nowhere.

32.
Some say that Chitta is the universe. Not at all. It exists not. Neither the universe nor Chitta nor Ahankara nor Jiva exists (really).

33-34. Neither the creation of Maya nor Maya itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, the two Samadhis, the measurer, the measure, Ajnana and Aviveka – none of these exists (truly) anywhere.
35-38. Therefore the four moving considerations and the three kinds of relationship exist not. There is no Ganga, no Gaya, no Setu (bridge), no elements or anything else, no earth, water, fire, Vayu and Akasa anywhere, no Devas, no guardians of the four quarters, no Vedas, no

Guru, no distance, no proximity, no time, no middle, no non-duality, no truth, no untruth, no bondage, no emancipation, no Sat, no Asat, no happiness, etc., no class, no motion, no caste and no worldly business.
39. All is Brahman only and nothing else – all is Brahman only and nothing else. There exists then nothing (or Statement) as that 'consciousness alone is'; there is (then) no saying such as 'Chit is I'.
40-41. The statement 'I am Brahman' does not exist (then); nor does exist (then) the statement: 'I am the eternally pure'. Whatever is uttered by the mouth, whatever is thought by Manas, whatever is determined by Buddhi, whatever is cognised by Chitta – all these do not exist. There is no Yogin or Yoga then. All are and are not.
42.
Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion – all these do not exist then. Know that is no not-Atman.

43.
The Vedas, Sciences, Puranas, effect and cause, Ishvara and the world and the elements and mankind – all these are unreal. There is no doubt of it.

44.
Bondage, salvation, happiness, relatives, meditation, Chitta, the Devas, the demons, the secondary and the primary, the high and the low – all these are unreal. There is no doubt of it.

45.
Whatever is uttered by the mouth, whatever is willed by Sankalpa, whatever is thought by Manas – all these are unreal. There is no doubt of it.

46-47. Whatever is determined by the Buddhi, whatever is cognised by Chitta, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears and whatever exists as Sat, as also the ear, the eye and the limbs – all these are unreal.
48-51(a). Whatever is described as such and such, whatever is thought as so-and-so, all the existing thoughts such as 'thou art I', 'that is this', and 'He is I', and whatever happens in Moksha, as also all Sankalpas, delusion, illusory attribution, mysteries and all the diversities of enjoyment and sin – all these do not exist. So is also not-Atman. Mine and thine, my and thy, for me and for thee, by me and by thee – all these are unreal.
51(b)-52(a). (The statement) that Vishnu is the preserver, Brahma is the creator, Rudra is the destroyer – know that these undoubtedly are false.
52(b)-54(a). Bathing, utterings of Mantras, Japas (religious austerities) Homa (sacrifice), study of the Vedas, worship of the Devas, Mantra, Tantra, association with the good, the unfolding of the faults of Gunas, the working of the internal organ, the result of Avidya and the many Crores of mundane eggs – all these are unreal.
54(b)-55. Whatever is spoken of as true according to the verdict of all teachers, whatever is seen in this world and whatever exists – all these are unreal.
56-58(a). Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by anyone, whatever action is done, good or bad, whatever is done as truth – know all these to be unreal.
58(b)-59. Thou alone art the transcendental Atman and the supreme Guru of the form of Akasa, which is devoid of fitness (for it) and of the nature of all creatures. Thou art Brahman; there is no doubt of it.
60. Thou art time; and thou art Brahman, that is ever and

imponderable. Thou art everywhere, of all forms and full of consciousness.

61. Thou art the truth. Thou art one that has mastered the Siddhis and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the God, the quiescent, the diseaseless, Brahman the full and greater than the great.
62-64. Thou art impartial, Sat and the ancient knowledge, recognised by the words 'Truth, etc.'. Thou art devoid of all parts. Thou art the ever-existing – thou appearest as Brahma, Rudra, Indra, etc., --thou art above the illusion of the universe – thou shinest in all elements – thou art without Sankalpa in all – thou art known by means of the underlying meaning of an scriptures; thou art ever content and ever happily seated (in thyself); thou art without motion, etc., In all things, thou art without any characteristics; in all things thou art contemplated by Vishnu and other Devas at all times.
65-69. Thou hast the nature of Chit, thou art Chinmatra unchecked, thou stayest in Atman itself, thou art void of everything and without Gunas, thou art bliss, the great, the one secondless, the state of Sat and Asat, the knower, the known, the seer, the nature of Sachchidananda, the lord of Devas, the all-pervading, the deathless, the moving, the motionless, the all and the non-all with quiescence and non-quiescence, Sat alone, Sat commonly (found in all), of the form of Nitya-Siddha (the unconditioned developed one) and yet devoid of all Siddhis.
70-73. There is not an atom which thou dost not penetrate; but yet thou art without it. Thou art devoid of existence and non-existence as also the aim and object aimed at. Thou art changeless, decayless, beyond all Nadas, without Kala or Kashta (divisions of time) and without Brahma, Vishnu and Shiva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of Self. Thou art the monarch of the kingdom of Self and yet without the conception of Self. Thou art of the nature of fullness and incompleteness.
74.
There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou actest according to the nature of each. Thou art nothing but the nature of each. Have no doubt 'thou art I'.

75.
This universe and everything in it, whether the seer or the seen, resembles the horns of a hare (or an illusory).

76-89(a). Earth, water, Agni, Vayu, Akasa, Manas, Buddhi, Ahankara, Tejas, the worlds and the sphere of the universe, destruction, birth, truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness, the past, present and future, the aim and the object of aim, mental restraint, inquiry, contentment, enjoyer, enjoyment, etc., the eight parts of Yoga, Yama, etc., the going and coming (of life), the beginning, middle and end, that which can be taken and rejected, Hari, Shiva, the organs, Manas, the three states, the twenty-four Tattvas, the four means, one of the same class or different classes, Bhuh and other worlds, all the castes and orders of life with the rules laid down for each, Mantras and Tantras, science and nescience, all the Vedas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened and the non-enlightened, duality and non-duality, the conclusion of all Vedantas and Shastras, the theory of the existence of all souls and that of one soul only, whatever is thought by Chitta, whatever is willed by Sankalpa, whatever is determined by Buddhi,

whatever one hears and sees, whatever the guru instructs, whatever is sensed by all the organs, whatever is discussed in Mimamsa, whatever is ascertained by Nyaya (philosophy) and by the great ones who have reached the other side of the Vedas, the saying 'Shiva destroys the world, Vishnu protects it and Brahma creates it', whatever is found in the Puranas, whatever is ascertained by the Vedas and is the signification of all the Vedas – all these resemble the horns of a hare.
89(b). The conception 'I am the body' is spoken of as the internal organ.
90. The conception 'I am the body' is spoken of as the great mundane existence; the conception 'I am the body' constitutes the whole universe.
91-96. The conception 'I am the body' is spoken of as the knot of the heart, as non-wisdom, as the state of Asat, as nescience, as the dual, as the true Jiva and as with parts, is certainly the great sin and is the disease generated by the fault of thirst after desires.
97. That which is Sankalpa, the three pains, passion, anger, bondage, all the miseries, all the faults and the various forms of time – know these to be the result of Manas.
98-104. Manas alone is the whole world, the ever-deluding, the mundane existence, the three worlds, the great pains, the old age and others, death and the great sin, the Sankalpa, the Jiva, the Chitta, the Ahankara, the bondage, the internal organ and earth, water, Agni, Vayu and Akasa. Sound,, touch, form, taste and odour, the five sheaths, the waking, the dreaming and dreamless sleeping states, the guardians of the eight quarters, Vasus, Rudras, Adityas, the seen, the inert, the pairs and non-wisdom – all these are the products of Manas.
105. Rest assured that there is no reality in all that is Sankalpa. The whole world, the guru, disciple, etc., do not exist, yea, do not exist.
Thus ends the fifth chapter.
CHAPTER – VI
1-9(a). Ribhu continued again: "Know everything as Sachchinmaya (full of sat and consciousness). It pervades everything. Sachchidananda is non-dual, decayless, alone and other than all. It is 'I'. It alone is Akasa and 'thou'. It is I. There is (in it) no Manas, no Buddhi, no Ahankara, no Chitta, or the collection of these – neither 'thou' nor I, nor anything else nor everything. Brahman alone is. Sentence, words, Vedas, letters, beginning, middle or end, truth, law, pleasure, pain, existence, Maya, Prakriti, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Shastras, command, the knower, the known and the knowledge, the waking, dreaming and dreamless sleeping and the fourth state – all these do not belong to me. Everything is Sachchinmaya interwoven.
9(b)-29. No attributes pertaining to body, elements and spirit, no root, no vision, no taijasa, no Prajna, no Virat, no Sutratma, no Ishvara and no going or coming, neither gain nor loss, neither the acceptable nor the rejectable, nor the censurable, neither the pure nor the impure, neither the stout nor the lean, no sorrow, time, space, speech, all, fear, duality, tree, grass or mountain, no meditation, no Siddhi of Yoga, no Brahmana, Kshatriya or Vaishya, no bird or beast, or limb, no greed, delusion, pride, malice, passion, anger or others, no woman, Sudra, castes or others, nothing that is eatable or enjoyable, no increase or decrease, no belief in the Vedas, no speech, no worldliness or unworldliness, no transaction, no folly, no measure or measured, no enjoyment or enjoyed, no friends, son, etc., father, mother, or sister, no birth or death, no growth, body or 'I', no emptiness or fullness, no internal organs or mundane existence, no night, no day, no Brahma, Vishnu, or Shiva, no week, fortnight, month, or year, no unsteadiness, no Brahmaloka, Vaikuntha, Kailasa and others, no Swarga, Indra, Agniloka, Agni, Yamaloka, Yama, Vayuloka, guardians of the world, three worlds – Bhuh, Bhuvah, Svah, Patala or surface of earth, no science, nescience, Maya, Prakriti, inertness, permanency, transience, destruction, movement, running, object of meditation, bathing, Mantra or object, no adorable object, anointment or sipping with water, no flower, fruit, sandal, light waved

before god, praise, prostrations or circumambulation, no entreaty conception of separateness even, oblation of food, offered food, sacrifice, actions, abuse, praise, Gayatri and Sandhi (period of junction, such as twilight, etc.,), no mental state, calamity, evil desire, bad soul, Chandala (low caste person), Pulkasa, unbearableness, unspeakableness, Kirata (hunter), Kaitava (demon), partiality, partisanship, ornament, chief, or pride, no manyness, no oneness, durability, triad, tetrad, greatness, smallness, fullness, or delusion, no Kaitava, Benares, Tapas, clan, family, Sutra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision or illusion, no sacred sentences, identity, or the Siddhis, Anima, etc.
30.
Everything being consciousness alone, there is no fault in anything. Everything being of the nature of Sat alone, is Sachchidananda only.

31.
Brahman alone is everything and there is nothing else. So ‘That’ is ‘I’, ‘That’ is ‘I’, ‘That’ alone is ‘I’. ‘That’ alone is ‘I’. ‘That‘ alone is ‘I’. The eternal Brahman alone is ‘I’.

32-33. I am Brahman alone without being subject to mundane existence. I am Brahman alone without any Manas, any Buddhi, organs or body. I am Brahman alone not perceivable. I am Brahman alone and not Jiva. I am Brahman alone and not liable to change.
34.
I am Brahman alone and not inert. I am Brahman alone and have no death. I am Brahman alone and have no Pranas. I am Brahman alone and greater than the great.

35.
This is Brahman. Great is Brahman. Truth is Brahman. It is all-pervading. Time is Brahman. Kala is Brahman. Happiness is Brahman. It is self-shining.

36.
One is Brahman. Two is Brahman. Delusion is Brahman. Sama and others are Brahman. Badness is Brahman. Goodness is Brahman. It is of the form of restraint, quiescence, the all-pervading and the all-powerful.

37.
The Loka (world) is Brahman. Guru is Brahman. Disciple is Brahman. It is Sadashiva. (That which) is before is Brahman. (That which will be) hereafter is Brahman. Purity is Brahman. Auspiciousness and inauspiciousness are Brahman.

38.
Jiva always is Brahman. I am Sachchidananda. All are of the nature of Brahman. The universe is said to be of the nature of Brahman.

39.
Brahman is Itself (Svayam). There is no doubt of it. There is nothing out of itself. The letter Om of the form of consciousness is Brahman alone. Everything is itself.

40-45. I alone am the whole universe and the highest seat, have crossed the Gunas and am greater than the great, the supreme Brahman, Guru of Gurus, the support of all and the bliss of bliss. There is no universe besides Atman. The universe is of the nature of Atman.

46-52(a). There is nowhere (or no place) without Atman. There is not even grass different from Atman. There is not husk different from Brahman. The whole universe is of the nature of Atman. All this is of the nature of Brahman. Asat is not of the nature of Brahman. There is not a grass different from Brahman. There is not a seat different from Brahman; there is not a Guru different from Brahman; there is nor a body different from Brahman. There is nothing different from Brahman like I-ness or you-ness.
52(b)-57. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere – all these are Asat (unreal) only. The differences arising from the actor, action, qualities, likes, taste and gender – all these arise from Asat and are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever else – all these are simply Asat. The internal organ is Asat. The organs are Asat. All the Pranas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons and the six tastes are Asat.
58.
I am Sachchidananda. The universe is rootless. I am Atman alone, Chit and Ananda. The scenes of mundane existence are not different.

59.
I am the Truth of the nature of Ananda and the nature of the imponderable Chit.

60.
All this is of the nature of Jnana. I am the secondless, having Jnana and bliss. I am of the nature of an illuminator of all things. I am of the nature of all non-being.

61-63. I alone shine always. Therefore how can I with such a nature become Asat ? That which is called 'thou' is the great Brahman of the nature of the bliss of consciousness and of the nature of Chit having Chidakasha and Chit alone as the great bliss. Atman alone is 'I'. Asat is not 'I'. I am Kutastha, the great guru and Sachchidananda alone. I am this born universe. No time, no universe, no Maya, no Prakriti (in me).
64. I alone am the Hari. Personally, I alone am the Sadashiva. I am of the nature of pure consciousness. I am the enjoyer of pure Sattva.
65-71. I am the only essence full of Chit. Everything is Brahman and Brahman alone. Everything is Brahman and is Chit alone. I am of the nature of the all-latent and the all-witness. I am the supreme Atman, the supreme Jyotis, the supreme wealth, the supreme goal, the essence of all Vedantas, the subject discussed in all the Shastras the nature of Yogic bliss, the ocean of the chief bliss, the brightness of all wisdom, of the nature of chief wisdom, the brightness of the fourth state and the non-fourth but devoid of them, the indestructible Chit, truth, Vasudeva, the birthless and the deathless Brahma, Chidakasha, the unconditioned, the stainless, the immaculate, the emancipated, the utterly emancipated, the soulless, the formless and of the nature of the non-created universe. The universe which is assumed as truth and non-truth does not really exist.
72. Brahman is of the nature of eternal bliss and is even by itself. It is endless, decayless, quiescent and of one nature only.
73-75. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a hare, then the world (really is). If one (person) can quench his thirst by drinking the waters of the mirage, or if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Gandharva city (merely unreal).

76-98. When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-of pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vindhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe really be.
When the dust of the earth shall be produced in the ocean, when the maddened elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when the fire flames downwards, when flame shall become (really) cold, when the lotus shall grow out of flaming fire, when Indranila (sapphire) arises in the great mountains, when Meru comes and sits in the lotus-eye, when a mountain can become the offspring of a black bee, when Meru shall shake, when a lion is killed by goat, when the three worlds can be found in the space of the hollow of an atom, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow shall walk like a swan, when the mule shall fight with a lion, when a great ass shall walk like an elephant, when the full moon shall become a sun, when Rahu (one of the nodes) shall abandon the sun and the moon, when a good crop shall arise out of the waste (burnt) seeds, when the poor shall enjoy the happiness of the rich, when the lions shall be conquered by the bravery of dogs, when the heart of Jnanis is known by fools, when the ocean is drunk by the dogs without any remainder, when the pure Akasa shall fall upon men, when heaven shall fall on the earth, when the flower in the sky shall emit fragrance, when a forest appearing in pure Akasa shall move and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is.
99. There is no universe in the womb of Aja (the unborn Brahman) – there is no universe in the womb of Atman. Duality and non-duality, which are but the results of differentiation, are really not.
100. All this is the result of Maya. Therefore, there should be Brahma-Bhavana. If misery should arise from the conception of ‘I am the
body’, then it is certain ‘I am Brahman’.
101. The knot of the heart is the wheel of Brahman, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahman.
102. That non-dual Brahman, which is eternal and of the form of unconditioned bliss, is the guard of Atman against the chief of the form of not-Atman.
103. Through instances like the above is established the nature of Brahman. Brahman alone is the all-abode. Abandon the name even of the universe.
104. Knowing for certain ‘I am Brahman’, give up the ‘I’. Everything disappears as the flower from the hands of a sleeping person.
105. There is neither body nor Karma. Everything is Brahman alone. There are neither objects, nor actions, nor the four states.
106. Everything which has the three characteristics of Vijnana is Brahman alone. Abandoning all action, contemplate:
107. ‘I am Brahman’, ‘I am Brahman’. There is no doubt of this. I am Brahman of the nature of Chit. I am of the nature of Sachchidananda.
108. This great science of Shankara should never be explained to any ordinary person, to an atheist or to a faithless, ill-behaved or evil-minded person.
109. It should be, after due examination, given to the high-souled ones whose minds are purified with devotion to their gurus. It should be taught for a year and a half.

110. Leaving off thoroughly and entirely the practice recommended by the (other) Upanishads, one should study the Tejobindu Upanishad always with delight.
111. By once studying it, he becomes one with Brahman.
Thus ends the sixth chapter.
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Tejobindu Upanishad, as contained in the Krishna-Yajur-Veda.
59. Varaha Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
CHAPTER -I
The great sage Ribhu performed penance for twelve Deva (divine) years. At the end of the time, the Lord appeared before him in the form of a boar. He said: “Rise, rise and choose your boon”. The sage got up and having prostrated himself before him said: “O Lord, I will not, in my dream, wish of thee those things that are desired by the worldly. All the Vedas, Shastras, Itihasas and all the hosts of other sciences, as well as Brahma and all the other Devas, speak of emancipation as resulting from a knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature.”
Then the boar-shaped Bhagavan (Lord) said:
1.
Some disputants hold that there are twenty-four Tattvas (principles) and some thirty-six, whilst others maintain that there are ninety-six.

2.
I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye and others.

3.
The organs of action are five, viz., mouth, hand, leg and others. Pranas (vital airs) are five; sound and other (viz., rudimentary principles) are five.

4.
Manas, Buddhi, Chitta and Ahankara are four; thus those that know Brahman know these to be the twenty-four Tattvas.

5.
Besides these, the wise hold the quintuplicated elements to be five, viz., earth, water, fire, Vayu and Akasa;

6.
The bodies to be three, viz., the gross, the subtle and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming and the dreamless sleeping.

7-8. The Munis know the total collection of Tattvas to be thirty-six (coupled with Jiva). With these Tattvas, there are six changes, viz., existence, birth, growth, transformation, decay and destruction.
9.
Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities.

10.
Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes.

11.
Vishva, Taijasa and Prajna are the three aspects of the Jiva. Sattva, Rajas and Tamas are the three Gunas (qualities).

12.
Prarabdha, Sanchita and Agamin are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action);

13.
And there are also thought, certainty, egoism, compassion, memory (functions of Manas, etc.,), complacency, sympathy and indifference;

14.
Dik (the quarters), Vayu, Sun, Varuna, Ashvini Devas, Agni, Indra, Upendra and Mrityu (death); and then the moon, the four-faced Brahma, Rudra, Kshetrajna and Ishvara.

15-16. Thus these are the ninety-six Tattvas. Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these Tattvas and am without decay are released from Ajnana and its effects and become Jivanmuktas.
17. Those that know these ninety-six Tattvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this."
Thus ends the first Chapter of Varaha Upanishad.
CHAPTER -II
1. The great Ribhu (again) addressed the Lord of Lakshmi of the form of boar thus: "O Lord, please initiate me into the supreme Brahma-Vidya (or science)."
2-3. Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: "Through (the right observance of) the duties of one's own caste and orders of life, through religious austerities and through the pleasing of the Guru (by serving him rightly), arise to persons the four, Vairagya, etc. They are the discrimination of the eternal from the non-eternal; indifference to the enjoyments of this and the other worlds;
4-5(a). The acquisition of the six virtues, Sama, etc., and the longing after liberation. These should be practised. Having subdued the sensual organs and having given up the conception

of ‘mine’ in all objects, you should place your consciousness of ‘I’ in (or identify yourself with) me, who am the witness Chaitanya (consciousness).
5(b)-7(a). To be born as a human being is difficult – more difficult it is to be born as a male being – and more so is it to be born as a Brahmana. Even then, if the fool does not cognise through the hearing, etc., of Vedanta, the true nature of the Sachchidananda (of Brahman) that is all-pervading and that is beyond all caste and orders of life, when will he obtain Moksha?
7(b)-8. I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such things as love, except on my account. The love that is on account of me is not natural to me. As I am the seat of supreme love, that ‘I am not’ is not.
9. He who is sought after by all, saying “I should become such”, is myself, the all-pervading. How can non-light affect Atman, the self-shining which is no other than the light whence originates the words ‘I am not light’.
10-12(a). My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman.
12(b)-13(a). I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to touch (or affect) me, who am Atman, the self-resplendent.
13(b)-14(a). That man who sees (his) Atman which is all-witness and is beyond all caste and orders of life as of the nature of Brahman, becomes himself Brahman.
14(b)-15(a). Whoever sees, through the evidence of Vedanta, this visible universe as the Supreme Seat which is of the form of light, attains Moksha at once.
15(b)-16(a). When that knowledge which dispels the idea that this body (alone) is Atman, arises firmly in one’s mind as was before the knowledge that this body (alone) is Atman, then that person, even though he does not desire Moksha, gets it.
16(b)-17(a). Therefore how will a person be bound by Karma, who always enjoys the bliss of Brahman which has the characteristics of Sachchidananda and which is other than Ajnana ?
17(b)-18. Persons with spiritual eyes see Brahman, that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss, that is the underlying meaning of the words ‘Thou’ (Tvam) and ‘I’ (Aham) and that is untouched by all the stains.
19.
As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahman). Prajnana alone is Brahman. It has truth and Prajnana as its characteristics.

20.
By thus cognising Brahman well, a person becomes immortal. One who knows his own Atman as Brahman, that is bliss and without duality and Gunas (qualities) and that is truth and absolute consciousness is not afraid of anything.

21.
That which is consciousness alone which is all-pervading, which is

eternal, which is all-full, which is of the form of bliss and which is indestructible, is the only true Brahman.
22-23(a). It is the settled determination of Brahma-Jnanis that there is naught else but that. As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise.

23(b)-24(a). In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage ? And who is the one to be emancipated ?
24(b)-25(a). The real nature of all embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (viz., do not really exist).
25(b)-26. Knowing, as Atman, all the locomotive and fixed worlds that appear as other than Atman, meditate upon them as 'It I am'. Such a person then enjoys his real nature. There is no other to be enjoyed than one-Self.
27. If there is anything that is, then Brahman alone has that attribute. One who is perfect in Brahma-Jnana, though he always sees this established universe, does not see it other than his Atman.
28-30. By cognising clearly my form, one is not trammelled by Karma. He is an undaunted person who by his own experience cognises as his own real nature all (the universe and Brahman) that is without the body and the organs of sense – that is the all-witness – that is the one noumenal Vijnana, that is the blissful Atman (as contrasted with Jivatma or the lower self) and that is the self-resplendent. He is one that should be known as 'I' (myself). O Ribhu, may you become He.
31.
After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has this known fully Atman has neither emancipation nor bondage.

32.
Whoever meditates, even for one Muhurta (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the all-witness, is released from all bondage.

33.
Prostrations – prostrations to me who am in all the elements, who am the Chidatma (viz., Atman of the nature of wisdom) that is eternal and free and who am the Pratyagatman.

34-35. O Devata, you are I. I am you. Prostrations on account of myself and yourself who are infinite and who are Chidatma, myself being the supreme Isha (Lord) and yourself being Shiva (of a beneficent nature). What should I do ? Where should I go ? What should I reject ?
36.
(Nothing, because) the universe is filled by me as with the waters on the universal deluge. Whoever gives up (fondness) love of the external, love of the internal and love of the body and thus gives up all associations, is merged in me. There is no doubt about it.

37.
That Paramahamsa (ascetic) who, though living in the world, keeps aloof from human congregation as from serpent, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison and who has abandoned all passion and is indifferent towards all objects is no other than Vasudeva, (viz.,) myself.

38.
This is Satya (Truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is naught else but I.

39.

(The word) ‘Upavasa’ (lit., dwelling near) signifies the dwelling near (or union) of Jivatma and Paramatman and not (the religious observance as accepted by the worldly of) emaciating the body through fasts.

40.
To the ignorant, what is the use of the mere drying up of the body ? By beating about the hole of a snake, can we be said to have killed the big snake within.

41.
A man is said to attain Paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain Sakshatkara (direct cognition) when he knows (or realises) that he is himself Brahman.

42.
When a Yogin knows his Atman to be the Absolute, then he becomes a Jivanmukta.

43.
To Mahatmas, to be always in the state ‘I am Brahman’ conduces to their salvation. There are two words for bondage and Moksha. They are ‘mine’ and ‘not mine’.

44.
Man is bound by ‘mine’, but he is released by ‘not mine’. He should abandon all the thoughts relating to externals and so also with references to internals. O Ribhu, having given up all thoughts, you should rest content (in your Atman) ever.”

45.
The whole of the universe is caused through Sankalpa alone. It is only through Sankalpa that the universe manifests. Having abandoned the universe, which is of the form of Sankalpa and having fixed your mind upon the Nirvikalpa (one which is changeless), meditate upon my abode in your heart.

46.
O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme.

47.
Whatever is Chit (consciousness) in the universe is only Chinmatra. This universe is Chinmaya only. You are Chit. I am Chit; contemplate upon the worlds also as Chit.

48-49(a). Make the desires nil. Always be without any stain. How then can the bright lamp of Atmic Vijnana arising through the Vedas be affected by the Karma arising from the ignorance of the actor and the agent ?
49(b)-50(a). Having given up not-Atman and being in the world unaffected by it, delight only in the Chinmatra within, ever intent on the One.
50(b)-51(a). As the Akasa of the pot and that of the house are both located in the all-pervading Akasa, so the Jivas and Ishvara are only evolved out of me, the Chidakasa (the one Akasa of universal consciousness).

51(b)-52(a). So that which did not exist before the evolution of Atmas (Jiva) (and Ishvara) and that which is rejected at the end (viz., universal deluge) is called Maya by Brahma-Jnanis through their discrimination.
52(b)-53(a). Should Maya and its effects (the universe) be annihilated, there is no state of Ishvara, there is no state of Jiva. Therefore like the Akasa without its vehicle, I am the immaculate and Chit.
53(b)-54. The creation, sentient as well as non-sentient from Ikshana (thinking) to Pravesha (entry) of those having the forms of Jivas and Ishvara is due to the creation (or illusion) of Ishvara; while the Samsara (worldly existence) from the waking state to salvation is due to the creation of Jiva.
55.
So the Karmas ordained in the sacrifice (called) Trinachaka (so called after Nachiketas of Katha Upanishad) to Yoga are dependent upon the illusion of Ishvara; while (the systems from) Lokayata (atheistical system) to Sankhya rest on the illusion of Jiva.

56.
Therefore aspirants after salvation should never make their heads enter into the field of controversy regarding Jiva and Ishvara. But with an undisturbed mind, Tattvas of Brahman should be investigated.

57.
Those who do not cognise the Tattva of the secondless Brahman are all deluded persons only. Whence (then) is salvation to them ? Whence then is happiness (to them) in this universe ?

58.
What if they have the thoughts of the superiority and inferiority (of Ishvara and Jiva) ? Will sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state ?

59.
When Buddhi is absorbed in Ajnana, then it is termed, by the wise, sleep. Whence then is sleep to me who have not Ajnana and its effects ?

60.
When Buddhi is in full bloom, then it is said to be the Jagrat (waking state). As I have no changes, etc., there is no waking state to me.

61.
The moving about of Buddhi in the subtle Nadis constitutes the dreaming state. In me without the act of moving about, there is no dreaming.

62.
Then at the time of Sushupti when all things are absorbed, enveloped by Tamas, he then enjoys the highest bliss of his own nature in an invisible state.

63.
If he sees everything as Chit without any difference, he alone is an actual Vijnani. He alone is Shiva. He alone is Hari. He alone is Brahma.

64.

This mundane existence which is an ocean of sorrow, is nothing but a long-lived dream, or an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman alone should be contemplated upon.

65.
By causing to be absorbed this universe which is but a superimposition, the Chitta partakes of my nature. Having annihilated all the six powerful enemies, through their destruction become the non-dual One like the scent-elephant.

66.
Whether the body perishes now or lasts the age of moon and stars, what matters it to me having Chit alone as my body ? What matters it to the Akasa in the pot, whether it (the pot) is destroyed now or exists for a long time.

67.
While the Slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it.

68.
Likewise the wise do not identify themselves with their gross and subtle bodies. If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of Atma-Jnana, the wise man becomes bodiless, through the idea 'It (Brahman) is not this; It is not this'.

69.
Shastras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one's fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of the past Karma which is being enjoyed in this life), the destruction of the manifestation (of the universe) takes place. Maya is thus destroyed in a three-fold manner.

70.
If within himself no identification (of Jiva) with Brahman takes place, the state (of the separateness) of Jiva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease.

71.
With the cessation of Prarabdha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that Maya perishes thus entirely. If it is said that all the universe is, that Brahman alone is that is of the nature of Sat.

72.
If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chit.

73.
In Brahman, which is one and alone, the essence of whose nature is absolute consciousness and which is remote from the differences of Jiva, Ishvara and Guru, there is no Ajnana. Such being the case, where then is the occasion for the universe there ? I am that Brahman which is all full.

74.
While the full moon of wisdom is robbed of its lustre by the Rahu (one of the two nodes of the moon) of delusion, all actions such as the rites of bathing, alms-giving and sacrifice performed during the time of eclipse are all fruitless.

75.
As salt dissolved in water becomes one, so if Atman and Manas become identified, it is termed Samadhi.

76.
Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception of (divine) truth and the attainment of one's true state.

77.
Then the state of being in one's own self shines of its own accord in a Yogin in whom Jnana-Sakti has dawned and who has abandoned all Karmas.

78.
The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or controlled), what then on this earth cannot be accomplished ?

79.
He who obtains Murchchha cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman.

80.
The master of Indriyas (the organs) is Manas (mind). The master of Manas is Prana. The master of Prana is Laya (absorption Yoga). Therefore Laya-Yoga should be practised.

81.
To the Yogins, Laya(-Yoga) is said to be without actions and changes. This Laya (absorption) of mind which is above speech and in which one has to abandon all Sankalpas and to give up completely all actions, should be known through one's own (experience).

82.
As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon he protection of the pot on her head, so the Yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman.

83.
The person who desires all the wealth of Yoga should, after having given up all thoughts, practise with a subdued mind concentration on Nada (spiritual sound) alone."

Thus ends the second Chapter of Varaha Upanishad.

CHAPTER -III

1.

“The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself.

2.

Whatever is seen and whatever is heard is no other than Brahman. I am that Para-Brahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom and the endless.

3.

I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the Akasa, so the miseries attendant on mundane existence do not affect me.

4.

Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (be-ness) through the annihilation of Asat (not-be-ness). It is only the nature of Chit (Consciousness) that is associated with this visible universe. Therefore my form is partless.

5.

To an exalted Yogin, there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness.

6.

Practise always silence ‘I am (viz., that you yourself are) Para-Brahman’ which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is second-less and which is beneficent.

7.

It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and Gotra (clan). Practise silence

– I am Chit, which is the Vivarta-Upadana (viz., the illusory cause) of the universe.

8.

Always practise silence – I am (viz., you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither

the relationship nor the differences existing in the universe and which partakes of the essence of the non-dual and the supreme Sat and Chit.

9.

That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat.

10.

Even the state of happiness which is eternal without Upadhis (vehicles) and which is superior to all the happiness derivable from Sushupti is of my bliss only.

11.
As by the rays of the sun, thick gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishnu) Viz., the sun's lustre.

12.
Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet.

13.
As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage ?

14.
As in the presence of the sun the world of its-own accord begins to perform its actions, so in my presence all the worlds are animated to action.

15.
As to the mother-of pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya this universe which is composed of Mahat, etc.

16.
I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed one's, the bodies of Brahmanas and others.

17.
As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by Vijnana. Therefore the universe is not.

18.
I am neither the body nor the organs of sense and action, nor Pranas, Nor Manas, nor Buddhi, nor Ahankara, nor Chitta, nor Maya, nor the universe including Akasa and others.

19.
Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chit, Sat and Ananda alone and that is Janardana (Vishnu).

20.
As, through the fluctuation of water, the sun (reflected therein) is moved, so Atman arises in this mundane existence through its mere connection with Ahankara.

21.
This mundane existence has Chitta as its root. This (Chitta) should be cleansed by repeated effort. How is it you have your confidence in the greatness of Chitta ?

22.
Alas, where is all the wealth of the kings ! Where are the Brahmanas ? Where are all the worlds ? All old ones are gone. Many fresh evolutions have occurred.

23.
Many Crores of Brahmas have passed away. Many kings have flitted away like particles of dust. Even to a Jnani, the love of the body may arise through the Asura (demoniacal) nature. If the Asura nature should arise in a wise man, his knowledge of truth becomes fruitless.

24.
Should Rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again ?

25.
Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage ?

26.
O Lord of Munis, only he who has not Atma-Jnana and who is not an emancipated person, longs after Siddhis. He attains such Siddhis through medicine, (or wealth), Mantras, religious works, time and skill.

27.
In the eyes of an Atma-Jnani, these Siddhis are of no importance. One who has become an Atma-Jnani, one who has his sight solely on Atman, and one who is content with Atman (the higher Self) through (his) Atman (or the lower self), never follows (the dictates of) Avidya.

28.
Whatever exists in this world, he knows to be of the nature of Avidya. How then will an Atma-Jnani who has relinquished Avidya be immersed in (or affected by) it.

29.
Though medicine, Mantras, religious work, time and skill (or mystical expressions) lead to the development of Siddhis, yet they cannot in any way help one to attain the seat of Paramatman.

30.
How then can one who is an Atma-Jnani and who is without his mind be said to long after Siddhis, while all the actions of his desires are controlled ?”

Thus ends the third Chapter of Varaha Upanishad.

CHAPTER – IV

On another occasion Nidagha asked Lord Ribhu to enlighten him as to the characteristics of Jivanmukti. To which Ribhu replied in the affirmative and said the following: “In the seven Bhumikas (or stages of development of wisdom) there are four kinds of Jivanmuktas. Of these the first stage is Subhechcha (good desire); the second is Vicharana (inquiry); the third is Tanumanasi (or pertaining to the thinned mind); the fourth is Sattvapatti (the attainment of Sattva); the fifth is Asamsakti (non-attachment); the sixth is the Padartha-Bhavana (analysis of objects) and the seventh is the Turya (fourth or final stage). The Bhumika which is of the form of Pranava (Om) is formed of (or is divided into) Akara – ‘A’, Ukara – ‘U’, Makara - ‘M’ and Ardha-Matra. Akara and others are of four kinds on account of the difference of Sthula (gross) Sukshma (subtle), Bija (seed or causal) and Sakshi (witness). Their Avasthas are four: waking, dreaming, dreamless sleeping and Turya (fourth). He who is in (or the entity

that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.
He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of Ukara is Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, is termed Prajna; and in the Sakshi essence, he is termed Turya.
He who is in the Sushupti state in the gross essence of Makara is termed Vishva; in the subtle essence, Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.
He who is in Turya State in the gross essence of Ardha-Matra is termed Turya-Vishva. In the subtle, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya-Turya.
The Turya essence of Akara is (or embraces) the first, second and third (Bhumikas or stages of the seven). The Turya essence of Ukara embraces the fourth Bhumika. The Turya essence of Makara embraces the fifth Bhumika. The Turya essence of Ardha-Matra is the sixth stage. Beyond this, is the seventh stage.
One who functions in the (first) three Bhumikas is called Mumukshu; one who functions in the fourth Bhumika is called a Brahmavit; one who functions in the fifth Bhumika is called a Brahmavidvara; one who functions in the sixth Bhumika is called a Brahmavidvariya; and one in the seventh Bhumika is called a Brahmavidvarishtha. With reference to this, there are Slokas.
They are:
1.
Subhechcha is said to be the first Jnana-Bhumi (or stage of wisdom); Vicharana, the second; Tanumanasi, the third;

2.
Sattvapatti, the fourth; then come Asamsakti as the fifth, Padartha-Bhavana as the sixth and Turya as the seventh.

3.
The desire that arise in one through sheer Vairagya (after resolving) ‘Shall I be ignorant ? I will be seen by the Shastras and the wise’ (or ‘I will study the books and be with the wise’) – is termed by the wise as Subhechcha.

4.
The association with the wise and Shastras and the following of the right path preceding the practice of indifference is termed Vicharana.

5.
That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be Tanumanasi.

6.
That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified Chitta rests on Atman which is of the nature of Sat is called Sattvapatti.

7.

The light (or manifestation) of Sattva-Guna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages is termed Asamsakti.

8-9. That stage wherein through the practice in the (above) five stages one, having found delight in Atman, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed Padartha-Bhavana, the sixth stage.

10.
The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atman alone without the difference (of the universe) is the seventh stage called Turya.

11.
The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences. (Because) the universe one sees in the waking state he thinks to be really existent.

12.
When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage.

13.
As the autumnal cloud being dispersed vanishes, so this universe perishes. O Nidagha, be convinced that such a person has only Sattva remaining.

14.
Then having ascended the fifth stage called Sushuptipada

(dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences.

15-16(a). Having always introvision though ever participating in external actions, those that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities).

16(b). (Lastly) the seventh stage which is the ancient and which is called Gudhasupti is generally attained.

17.
Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor Asat, neither self nor not-self.

18.
Like an empty pot in the Akasa, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without.

19.
Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up.

20.

Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atman which shines as the supreme Light.

21.
He is said to be a Jivanmukta (emancipated person) in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible Akasa.

22.
He is said to be a Jivanmukta, the light of whose mind never sets or rises in misery or happiness and who does not seek to change what happens to him (viz., either to diminish his misery or increase his happiness).

23.
He is said to be a Jivanmukta who though in his Sushupti is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).

24.
He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as it) in consonance to love, hatred, fear and others.

25.
He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not.

26.
He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear.

27.
He is said to be a Jivanmukta, who though participating in all the illusory objects, is cool amidst them and is a full Atman, (being) as if they belonged to others.

28.
O Muni, he is said to be a Jivanmukta, who having eradicated all the desires of his Chitta, is (fully) content with me who am the Atman of all.

29.
He is said to be a Jivanmukta, who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta.

30.
He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal.

31.
Through the path of the Guru and Shastras, enter soon sat – the Brahman that is immutable, great, full and without objects – and be firmly seated there.

32.

Shiva alone is Guru; Shiva alone is Vedas; Shiva alone is Lord; Shiva alone is I; Shiva alone is all. There is none other than Shiva.

33.
The undaunted Brahmana having known Him (Shiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.

34.
(The Rishi) Suka is a Mukta (emancipated person). (The Rishi) Vamadeva is a Mukta. There are no others (who have attained emancipation) than through these (viz., the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become Sadyo-Muktas (viz., emancipated) immediately after (the body wear away);

35.
While those who always follow the path of Vamadeva (i.e., Vedanta) in this world are subject again and again to rebirths and attain Krama (gradual) emancipation, through Yoga, Sankhya and Karmas associated with Sattva (Guna).

36.
Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path; while the Vamadeva path is called the ant's path.

37-38. Those persons that have cognised the true nature of their Atman through the mandatory and prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) Maha-Vakyas (the sacred sentences of the Vedas), the Samadhi of Sankhya Yoga or Asamprajnata Samadhi and that have thereby purified themselves, attain the supreme seat through the Suka path.
39-40. Having, through Hatha-Yoga practice with the pain caused by Yama, postures, etc., become liable to the ever recurring obstacles caused by Anima and other (Siddhis) and having not obtained good results, one is born again in a great family and practises Yoga through his previous (Karmic) affinities.
41.
Then through the practice of Yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path.

42.
Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and

the other confers gradual salvation. To one that sees (all) as the one (Brahman), where is delusion ? Where is sorrow ?

43.
Those that are under the eyes of those whose Buddhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins.

44.
All beings inhabiting heaven and earth that fall under the vision of Brahmavits are at once emancipated from the sins committed during many Crores of births."